THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Advent.

Night forsakes her ebon seat,
Gather'd mists in volumes fleet,
Dawn upon the mountains gray,
Trembles with prelusive ray,
Till the lifted gate of morn
Purples where the day is born,—
And that glorious orb doth rise,
Eye of earth, and sea, and skies.

Thus, 'mid shades of ancient time,
Patriarchs gazed with faith sublime,
Seers invoked the promised light,
Prophets sought its vision bright,
Till on Bethlehem's blessed glade
Burst the beam that ne'er shall fade,—
And the rapturous matin song
Swell'd from heaven's resplendent throng.

Saviour, come! Our spirits wait,—
Enter with thy regal state,—
If our darkening sins prevail,—
If our dawn of hope be pale,
Wake that star whose aspect sweet
Led the sages to thy feet;
Wake that sun whose holy ray
Brightens to eternal day. L. H. S.

Hartford, Dec. 1, 1833.

HISTORICAL.

THE ORDINATION OFFICE.

The next step toward the completion of the fabric of the reformed Church was the compilation of a formulary for conferring holy orders on her ministers. In spite of the determined opposition of the Bishop of Durham, and several other prelates, an act had been passed, in the preceding year, to authorize the preparation of such a ritual, and to give it validity, to the exclusion of every other. This was an advance, in several respects, of eminent importance. In the first place it expunged the five inferior orders of the ministry,—the readers, the subdeacons, the exorcists, the acolyths, the doorkeepers; all of which had been introduced, in ancient times indeed, but purely by ecclesiastical institution, as the Christian worship declined from its original simplicity. Secondly, a multitude of pantomimic rites were wholly discarded from the rubric of the new ordinal; the use of gloves and sandals,—of mitre, ring, and crosier,—the anointing with chrism, or consecrated unguent,—the delivery of the chalice and the paten for the holy elements,—and with it, of the power to offer sacrifice to God, and to celebrate masses for the living and the dead. Nothing of outward ceremony was retained but the imposition of hands, both by the attendant presbyters, as well as the bishop; and the delivery of the Bible to the candidate for ordination to the priesthood: the first of them of undoubted apostolic institution, the latter impressively significant of the principal duty of a Christian minister. Thirdly, nothing was suffered to remain which implied that an indelible character was *sacramentally* impressed on the soul of the receiver, by virtue of which he became the depositary of the prerogative of forgiveness. Lastly, the formulary was important, as indicating that the primate had divested himself of certain peculiar notions relative to the dignity of the episcopal functions; for it fully recognised the distinction between the three offices of bishop, presbyter, and deacon; it assigned to the bishop the superiority which belonged to him, as one who was charged with the exercise of discipline, and the government of a diocese; and it was framed upon the principle that no holy office can be duly conferred without the episcopal sanction and ministration. By these judicious measures, the golden chain of apostolical succession was preserved in our Church unbroken; and, at the same time, it was cleared from the spots with which the breath of superstition had tarnished its purity and lustre.—*Le Bas' Life of Archbishop Cranmer.*

FOREIGN REFORMERS.

Whatever might be his veneration for the name of Calvin, nothing was further from the Archbishop's mind than the thought of bowing down before the supremacy of Geneva. He was, however, quite ready to receive any reasonable suggestions which might be offered for the improvement of the devotional formularies; and most assuredly he never imagined that the "*aid of the Holy Spirit*" had been vouchsafed in such measure to the original laborers in the work, as to supersede all possible necessity for future correction. He proceeded, however, in this matter, with his usual circumspection. One of his first steps was to consult Peter Martyr and Martin Bucer, the great theological authorities of Oxford and Cambridge. With this view, he had procured a translation of the book into Latin, executed by Alexander Aless, chiefly for the accommodation of Bucer, who was but little acquainted with the English language. He then told them that he was desirous of their frank opinion relative to the alterations that might be expedient; adding, that the convocation had already resolved that certain changes should be effected. But, wishing to be in possession of their unbiased judgment, and having no intention to raise them to the dignity of arbitrators, he cautiously abstained from specifying to them any one of the corrections which that body had in contemplation. This application drew from Martin Bucer a copious list of animadversions; the whole of which were sanctioned by the concurrence of Peter Martyr. The review of the book was then completed by the Archbishop himself, assisted principally by Ridley and Cox. The suggestions of the two foreign divines were in some instances adopted, and in others rejected; and the result of all these labors was the Book of Common Prayer, reduced very nearly to the precise form in which it appears at the present day.

It would lengthen this work too much to specify all the particulars in which the amended liturgy differed from that of 1548. The chief additions were, first, the introduction of the opening sentences, the Exhortation, the General Confession and Absolution before the Lord's Prayer, in the morning and evening services,—improvements, of which the hint was taken, not from the original liturgy of Calvin, but from the translation of it by Valerandus Pollanus, Calvin's successor at Strasburg: secondly, the insertion of the Ten Commandments in the office for the Communion: thirdly, an alteration in the form of administering the elements, which, in the first service-book, was such as seemed to ascribe to the *bread* the preservation of the *body* of the communicant, and to the *wine* the preservation of his *soul:* and, lastly, an explanatory rubric, to instruct the people, that kneeling at the altar was merely a posture expressive of humility and devotion, and indicated nothing like an adoration of the elements. There was likewise a most important omission in the baptismal service, amounting to a virtual negation of those narrow views of redemption which then were beginning to pour gall into the sincere milk of the Gospel. In the original formulary, the prayer, that the child to be baptized may be received into the ark of Christ's Church, contained the words—"*and so be saved from perishing.*" This passage was now rejected; doubtless because it seemed to imply a presumptuous and uncharitable limitation of the mercies of God. The other changes consisted in the removal of certain usages and ceremonies, which were thought to bear a frivolous or superstitious aspect; and in the reduction of the whole ritual to a form of more simple and primitive solemnity. The extreme care and deliberation with which these changes were introduced will appear from the facts, that they were first agitated in 1550, that the act of Parliament which authorized the book was not passed till the spring of 1552,—that the 1st of the following November was fixed as the earliest day on which it was to be brought into use,—and that, almost up to the latest moment, fresh corrections and improvements were introduced into it, in order that it might go forth as free as possible from all exception. On the day appointed, it was read in his cathedral by Ridley, habited, conformably to the new rubric, in his rochet only, without the embroidered cope, or vestment. In the afternoon, a sermon was preached by him at St. Paul's Cross, chiefly on the new service-book: and his discourse was of such formidable length, that the corporation of London, who attended it, departed homeward, at nearly five o'clock, by torch-light. *Ibid.*

MISCELLANY.

For the Churchman.

Mr. Editor,—I was lately on the point of committing a pile of old papers to the flames, when a friend who stood by interceded for a few, which he thought worth keeping.

I send you one of them at present, leaving it to you to decide whether it shall be privately sentenced to its former destination, or doomed to oblivion with the honors of a public burial. If you insert it I suppose it will be because it starts a train of thoughts appropriate to the season.

Sigma.

NEW YEAR.

A year has gone. What do we mean by a year? It is a name given to a certain portion of time in which this earth revolves around the sun. But the revolutions of the earth are constant; as soon as one is ended another is begun; or rather they have neither beginning nor ending; each successive moment being in itself the first and last point of a year. But how are these revolutions maintained? Philosophy has discovered a general law which accounts for the relative motion of the sun and the planets. But philosophy can go no further. A propelling power must have existed before a revolution could have been effected. Hence it is certain that these revolutions have had a beginning, and possible that they may have an end. Now it is only by small divisions that we can form any conception of time; either by the revolution of the heavenly bodies, by successive generations of men, or the recurrence of stated and distant events. But suppose all these marks by which we distinguish and conceive of time swept away; traced backward to that actual period when they did not exist, or carried forward to that imaginary period in which they will cease to be. What conception can we form of what is prior or posterior to these points? It is not time; for there is no duration, no succession of incidents, which is necessary to the idea of time. What conception then can we form? None: All seems a blank. But is it really a blank? Whence had the revolutions of the heavenly bodies their first impulse? From an antecedent, and from the nature of the effects, an omnipotent power. That then, which, from the infirmity of our vision, seems a blank, is really associated with the idea of a self-existent Being: necessarily and eternally self-existent: for if we suppose him to have had a beginning, his existence contains an evidence of duration, and becomes a portion of time. And this would again lead to a recurrence of the same reasoning.

Before time began then there was existence; before any effect there was a cause. This existence is Eternity; this cause is God.

Eternity! What idea can we form of it? Six thousand revolutions has our planet completed since first, in obedience to the Almighty fiat, it sprang into being. Let the mind essay to form an idea of this period. Glancing at the aspect of the world for the last two or three centuries, it reverts intuitively to that gulf of darkness in which the human mind was buried for a thousand years. It ascends through the gradual decline of letters to the Augustan age: reviews the prominent events of the Jewish dispensation, and rests in the era of its founder, Moses. Beyond this history is obscure, and up to the event of the flood there are few incidents to aid us in forming an idea of time. Thence to Adam there is a dreary waste. At best then we have little more than three thousand years—half the time the earth has lasted—which we can pretend to measure by a succession of events.

And of this period how faint our estimate! Try by bearing in mind the succession of events to form an adequate conception of your past life. The effort is overwhelming. Of the past year? You are equally baffled. Of the past hour? It is still impossible. The passing moment is all of which we can form an adequate idea. To the words year, century, &c. we can attach no suitable import. And any conception which, after the utmost labor, we may have formed of one, two, or three thousand years, has scarcely any proportion to the actual extent of that period.

But admit that the mind has formed a conception of time during six thousand revolutions of the earth: let it transfer itself to the commencement of this period. Suppose then that the next but one of the superior planets had completed the same number of revolutions. One of its revolutions being equal to twelve of our earth, there would have elapsed before the earth was created a period of 72,000 years. Make the same supposition with regard to the next superior planet, and we have an additional number of 2,160,000 years. Continue the supposition to the most remote planet, and add the several numbers together, and you have a sum which it is impossible to enumerate.

But our system is one of an incomprehensible number; let us suppose these systems to have been created in order one before the other. The contemplation of time throughout the first system is overwhelming:—but to suppose an incomprehensible number of systems receding in distance one beyond the other, each one distinguished by an inconceivable extent—how is the mind awed and confounded at the conception! We can form no accurate idea of the duration of a single year, and scarce any estimate at all of the four thousand years of which we have a history. But here are millions of revolutions—each one consisting of millions of millions of years, all which must enter into our conception of time. Yet before time began God had existed in eternity. That is, there had before been existence to which all this overwhelming series of millions of years bore—to use the word in its strict philosophical sense—an infinitely less proportion than one moment of time does to it.

But reverse the picture. Let the mind be carried forward by a similar process. Obviously there is no conceivable limit at which we may stop. Whether we look to the past or the future millions of years rise on millions: thousands of systems of worlds roll after thousands: and a Being exists in whom all these works and this time are comprehended: and in whose sight the one is as dust in the balance, and the other but a moment.

Compared to eternity what is this inconceivable duration of time? Compared to this inconceivable duration, what is our span of life? Vain man! What art thou? What thy mighty projects? What the joys and sorrows which thou art ever balancing against the universe? *Thy* life? Nay, what the successive lives of all thy species? What the duration of thy earth with its countless revolutions? What the mighty empires that are ever and anon rising and crumbling on its surface? From Adam downward—Egypt, Assyria, Persia, Greece, Rome, throw in your weight of empires to swell out the pompous nothing, and what is man and his history? A vapor that rises for a moment, the sport of the passing wind, and is lost in the ex panse of time. And yet man talks of immortality!

But faith! Open thy vista! Roll on, thou earth! Roll on, ye innumerable systems! To countless millions of revolutions add your countless millions! In the vision of faith I behold countless millions beyond! And when worlds rising on worlds and systems of worlds on systems have vanished as a vapor—when time itself shall be no more—I shall still say to my soul—fresh and strong as the soaring eagle—

Deathless principle, arise!
Onward, onward still in faith, hope and charity!
And may not the Christian glory in immortality?

How long will a painting last? said Napoleon to Denon. Five hundred years, Sire. And this, said the haughty Emperor, is a painter's immortality! The genius of Scott has praised the sublime conception of Napoleon. But let the meanest of his Christian subjects have conceded 5000 or 5,000,000 of years as the measure of the monarch's fame, and still his lofty spirit might have retorted, "And this is an emperor's immortality!"

And what the moral of the whole? Without Christian faith this life is a bubble on the bosom of the ocean! With Christian faith this life, and every soul that enjoys it, is of greater worth than myriads of worlds! Faith then is all, or it is nothing.

From the Contributions of Q. Q.

THE OLD YEAR.

Reclining on a couch of fallen leaves, wrapped in a fleecy mantle, with withered limbs, hoarse voice, and snowy beard, appears a venerable old man. His pulse beats feebly, his breath becomes shorter; he exhibits every mark of approaching dissolution. This is old Eighteen hundred and thirty-three, and as every class of readers must remember him as a young man, rosy and blithesome as themselves, they will perhaps feel interested in hearing some of his dying expressions, with a few particulars of his past life. His existence is still likely to be prolonged a few days by the presence of his daughter December, the last and sole survivor of his twelve fair children. But it is thought the father and daughter will expire together. The following are some of the expressions which have been taken down as they fell from his dying lips:

"I am," said he, "the son of old father Time, and the last of a numerous progeny; for he has had no less than five thousand eight hundred and thirty-three of us; but it has ever been his fate to see one child expire before another was born. It is the opinion of some, that his own constitution is beginning to break up, and that when he has produced a hundred or two more of us, his family will be complete, and then he himself will be no more."

Here the old year called for his account book, and turned over the pages with a sorrowful eye. He has kept, it appears, an accurate account of the moments, minutes, hours, and months, which he has issued; and subjoined, in some places, memoranda of the uses to which they have been applied, and of the losses he has sustained. These particulars it would be tedious to detail, and perhaps the recollection of the reader may furnish them as well or better. But we must notice one circumstance. Upon turning to a certain page in his accounts, the old man was much affected, and the tears streamed down his furrowed cheek as he examined it. This was the register of the fifty Sundays which he had issued: and which of all the wealth he had to dispose of, has been, it appears, the most scandalously wasted. "These," said he, "were my most precious gifts. I had but fifty-two of them to bestow. Alas! how lightly have they been esteemed!" Here upon referring to certain old memoranda, he found a long list of vows and resolutions, which had a particular reference to these fifty-two Sundays. This, with a mingled emotion of grief and anger, he tore into a hundred pieces, and threw them on the embers, by which he was endeavoring to warm his shivering limbs.

"I feel, however," said he, "more pity than indignation toward these offenders, since they were far greater enemies to themselves than to me. But there are a few outrageous ones by whom I have been defrauded of so much of my substance, that it is difficult to think of them with patience; particularly that notorious thief, Procrastination, of whom every body has heard, and who is well known to have wronged my venerable father of much of his property. There are also three noted ruffians, Sleep, Sloth and Pleasure, from whom I have suffered much: beside a certain busy-body called Dress, who, under pretence of making the most of me, and taking great care of me, steals away more of my gifts than any two of them.

"As for me, all must acknowledge that I have performed my part toward my friends and foes, I have fulfilled my utmost promises, and been more bountiful than many of my predecessors. My twelve fair children have, each in their turn, aided my exertions; and their various tastes and dispositions have all conduced to the general good. Mild February, who sprinkled the naked boughs with delicate buds, and brought her wonted offering of early flowers, was not of more essential use than that rude blustering brag, March, who, though violent in his temper, was well-intentioned and useful. April, a gentle tender-hearted girl, wept for her loss, yet cheered me with many a smile.

"May came crowned with roses, and sparkling in sun-beams, and laid up a store of costly ornaments for her luxuriant successors; but I cannot stop to enumerate the good qualities and graces of all my children. You, my poor December, dark in your complexion, and cold in your temper, greatly resemble my first-born January; with this difference, that he was most prone to anticipation, and you to reflection.

"If there should be any who upon hearing my dying lamentation, may feel regret that they have not treated me more kindly, I would beg leave to hint that it is in their power to make some compensation for their past conduct by rendering me service during my few remaining days. Let them testify the sincerity of their sorrow by an immediate alteration in their behavior. It would give me particular pleasure to see my only surviving child treated with respect; let no one slight her offerings; she has a considerable part of my property still to dispose of, which, if well employed, will turn to good account. Not to mention the rest, there are two precious Sundays yet in her gift; it would cheer my last moments to know that these had been better prized than those which are gone. It is very likely that at least after my decease, many may reflect upon themselves for their misconduct toward me; to such I would leave it as my dying injunction, not to waste time in unavailing regret; all their wishes and repentance will not recall me to life. I shall never, never return! I would rather earnestly recommend that they regard my youthful successor, whose appearance is shortly expected. I cannot hope to survive long enough to introduce him: but I would fain hope that he will meet with a favorable reception, and that, in addition to the flattering honors which greeted my birth, and instead of the fair promises which deceived my hope, more diligent exertions and more persevering efforts may be expected. Let it be remembered that one honest endeavor is worth ten fair promises."

Having thus spoken, the Old Year fell back on his couch, nearly exhausted, trembling so violently as to shake the last shower of yellow leaves from his canopy. Let us all haste to testify our gratitude for his services, and repentance for the abuse of them, by improving the remaining days of his existence, and by remembering the solemn promises we made him in his youth.

How swiftly pass our years!
How soon the night comes on;
A train of hopes and fears,
And human life is gone!
See, the fair summer now is past;
The foliage late that clad the trees
Stript by their equinoctial blast,
Falls, like the dew-drops on the breeze.

Cold winter hastens on,
Fair nature feels his grasp;
Weeps over all her beauties gone,
And sighs their glory past.
So life, thy summer soon will end;
Thine autumn too will quick decay,
And winter come, when thou shalt bend
Within the tomb to mould away.
But summer will return,
In all her beauties dress'd!
Nature shall yet rejoice again,
And be by man caress'd.

But, ah! life's summer pass'd away,
Can never, never hope return!
Cold winter comes; with cheerless ray,
To beam upon its dreary urn!
Then may we daily seek
A mansion in the skies,
Where summers never cease,
And glory never dies!
There an eternal Spring shall bloom,
With joys as vast as angels' powers!
And thrice ten thousand harps in tune
Shall praise the love that made it ours.

COMMUNICATIONS.

For the Churchman.

INFLUENCE OF CONGREGATIONALISM.

No. 15.

I come now to speak of the influence and tendency of Congregationalism, of which Dr. H. speaks thus:—It promotes civil liberty,[a] diffuses intelligence,[b] exerts a beneficial influence on the morals of the community,[c] and on the religious character of the same.[d] The principles and polity of Congregational Churches are happily adapted to all the various circumstances of men, and the most advanced state of the Church;[e] and is well calculated to secure their "purity both in doctrine and practice."[f]

This is matter of opinion with the Doctor; but, perhaps, may be decided by reference to the ecclesiastical history of some Congregational Churches. For this purpose I shall use Dr. Trumbull's History of Conn., himself a minister of one of those churches; consequently all his prejudices were in their favor, and from him I shall give a bird's eye view of the influence and effect of Congregationalism.

The first Church at Hartford was constituted, and Thomas Hooker installed as their minister, 1633. Mr. Hooker remained pastor fourteen years, and died July 1647. "The first ministers of the colonies being dead, or removed, and a new generation risen up, who had not all imbibed the sentiments and spirit of their pious fathers, alterations were insisted on with respect to Church membership, discipline, and baptism; and *great discussions* arose in the Churches. They first began in the Church at Hartford, not long after Mr. Hooker's decease. The origin of them appears to have been a difference between the Rev. Mr. Stone (successor of Mr. Hooker) and Mr. Goodwin, the ruling elder in the Church, upon some NICE POINTS *of Congregationalism.* Not only this Church became divided and inflamed with the controversy, but it spread into almost ALL *the neighboring Churches.* The brethren at Hartford became so inflamed, and imbibed such prejudices, that it was with great difficulty they could be persuaded to walk together."[g] To prevent an entire division of the Church, councils were called in 1654–1655, but to no purpose; the parties became more alienated and imbittered. Another day a general council was called in 1657, but this did not settle the difficulties. In March, 1658, the general court took up the subject and endeavored to reconcile the dissensions; but though they awed by their power, they were unable to quell the disagreements. In 1659 another council was called at Hartford, but even this, though it allayed the heat of the parties, was unable to bring about a reconcilation.

It may be matter of curiosity to many to know the nature of this bitter controversy. Dr. Trumbull informs us, that "Dr. Mather, in his Magnalia, says, it was a difficulty, at the time of the controversy, to find what were the precise points of dispute."[h] Dr. Trumbull, however, adds, that "the controversy affected all the Churches, and insinuated itself into all the affairs of societies and towns, and the whole commonwealth." The difficulty yet existed, and in 1662 a synod of New-England Churches was called. In 1663 Mr. Stone died, and "while the Churches were yet agitated with these disputes." Another synod was called in 1667, but not being able to settle the matters in dispute, in 1668 the Church at Hartford divided.[i]

The history of these FOURTEEN YEARS affords a striking commentary on the influence of Congregationalism. A dispute arises, concerning the nature of which the most learned men of the day are unable to decide,—it inflames the members of the same Church, so that it is with difficulty they are persuaded together,—it spreads into all the neighboring Churches,—insinuates itself into all the affairs of society, towns, and even the whole commonwealth,—and yet we are told that the influence of this mode of church government tends to "*purity of doctrine and practice.*"

A division not much less bitter originated in Windsor, in relation to the settlement of a college with Warham, in 1667, which eventuated in the division of the Church and society. In 1665 a division for a similar cause arose in Stratford. A majority of the Church and society had called and ordained Mr. Chauncey, colleague with Mr. Blackman, but the minority unwilling to submit, in 1667 or 1668, went and ordained Mr. Walker in the same church; and in 1670 the Church and society was divided.

The Saybrook Platform was completed in 1708. The causes that led to it may be learned from the act of the legislature, which was the cause of its compilation. By that we are informed, that "from their own observation, and the complaint of many others, they were made sensible of the defects of discipline of the Churches in this government;" they therefore "Ordained and required that the ministers and missionaries of the several Churches should meet at their respective county towns, and consider and agree upon those methods and rules of ecclesiastical discipline as they deemed most conformable to the word of God; and also to appoint delegates to meet at Saybrook to compare the results, and out of and from them draw up a form of ecclesiastical discipline; which was accordingly done and approved by the law court in October of the same year, and has since been known by the name of the Saybrook Platform."[k]

In 1728 a majority of the Church and society at Guilford, ordained Mr. Thomas Ruggles as their minister. The minority, because the majority had not complied with their wishes, separated, and set up worship by themselves; and subsequently renounced the Saybrook Platform, subscribed the thirty nine Articles, and became a distinct society. In consequence of which forty-six members of the Church were suspended from communion. In 1744 a separation took place at Canterbury for a similar cause.[l] In 1758 the far-famed "*Wallingford controversy*" took place. The amount of which was: the Church and society, by a majority of votes, had given Mr. afterward Dr. Dance, a call to settle among them. The minority opposed, and finally called a council, which council undertook to prevent the ordination of Dance, by the majority of the Church and society. The majority, however, disregarded the resolutions of the council, and proceeded to the ordination of Mr. Dance; in consequence of which Mr. Dance, together with the majority of the Church, had the sentence of non-communion passed against them.[m]

Who, after reading the above, will say the following remarks of Dr. Miller are unjust? Speaking of the necessity of ruling elders, he says,—

"If, in order to avoid the evils of the pastor standing alone in the inspection and government of the Churches, it be alleged the *whole body of the Church members* may be his auxiliaries in this arduous work; still the difficulties are neither removed nor diminished.

"For, in the first place, a great majority of all Church members, we may confidently say, are altogether *unqualified* for rendering the aid to the pastor which is contemplated. *They have neither the knowledge, the wisdom, nor prudence necessary for the purpose; and to imagine a case of ecclesiastical regimen, in which every weak, childish, and indiscreet individual, who, though serious and well-meaning enough to enjoy the privilege of Christian communion, is wholly unfit to be an inspector and ruler of others, should be associated with the pastor in conducting the delicate and arduous work of parochial regulation,* IS TOO PREPOSTEROUS TO BE REGARDED WITH FAVOR BY ANY JUDICIOUS MIND. *Can it be believed for a moment, that the all-wise Head of the Church has appointed a form of government for his people, in which* IGNORANCE, WEAKNESS, AND TOTAL UNFITNESS FOR THE DUTY ASSIGNED THEM, SHOULD ALWAYS, AND ALMOST NECESSARILY, CHARACTERIZE A GREAT MAJORITY OF THOSE TO WHOM THE OVERSIGHT AND GUIDANCE OF THE CHURCH WERE COMMITTED."[n]

These difficulties had undoubtedly been seen and felt by Dr. Dwight, and was what led him to make the following remarks:—

"There are many cases in which an individual may be dissatisfied, on reasonable grounds, with the decision of a Church. In a debate between two members of the Church, the parties may stand on unequal ground. One may be ignorant,—without family connexions,—in humble circumstances,—with little or no personal influence; the other a person of distinction,—opulent,—powerfully connected,—superior understanding,—great personal influence, not only in the Church, but also in the country at large: or the Church itself may be one party, and a poor and powerless party the other."

Questions in such cases, "before a single Church, are obviously liable to a partial decision." From this state of things he infers the necessity of a "tribunal of appeals." Such a tribunal, he says, "in all the New-England States, except Conn., in what is called a select council,"—which Dr. D. thinks "*a judicatory* MOST UNHAPPILY *constituted.*" Dr. D. justly remarks: "That as the two parties choose the persons to compose the council, and may be expected to choose such as are in their favor, and, therefore, the council may be considered as divided in opinion before they assemble."—"As a council, as a judicatory, they can have scarcely any weight at all; and as they were chosen on partial principles, they are led of course to partial decisions." In Conn. a happier mode has been resorted to. The greatest defect in this system is a want of a still superior tribunal, to receive appeals, in cases where they are obviously necessary." After alluding to the mode as at present practised, he adds: "The provision of this partial, imperfect tribunal of appeals, is clear proof, that those who formed the system, perceived the absolute necessity of some appellate jurisdiction." It is easy to see, that, *were the Churches of this State disposed, they might easily institute one which would be incomparably better.*[o]

A single line of such logic as this of Dr. M. and Dr. D. would demolish pages of declamation like that of Dr. H. If the experience of every member of a Congregational Church does not furnish convincing proof of the truth of the facts and inferences in the foregoing extracts, it is sure he has had none.

And it is a fact, which can neither be gainsaid nor denied, that at this moment the Congregational Church of Connecticut is on the eve of a division, and which is likely to be more hostile and bitter for the want of a common head to appeal to. Juris Consultus.

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[a] P. 61. [b] P. 65. [c] P. 68. [d] P. 73.
[e] P. 84. [f] P. 93.
[g] Trumbull's Hist. Conn., vol. i. c. xiii. pp. 296, 297. New-Haven, 1818. 2 vols. 8vo.
[h] Hist. Conn., p. 308. [i] c. xiii. vol. i. Hist. Conn.
[j] Hist. Conn., p. 460.
[k] For the whole of these facts, see vol. i. c. xix. Trumbull's Hist. Conn.
[l] Vol. ii. c. vii. and viii.
[m] Vol. ii. c. xxv; or the Narrative of the Rev. Messrs. Todd and Hart, two of the ordaining council.
[n] Miller's Essay, pp. 179, 180.
[o] Dwight's Theology, pp. 391–401.

For the Churchman.

NOVA ANGLICANA.

8. The eighth rule of the learned Justice, in his commentaries on the constitution, is as follows:

A power given in general terms, is not to be restricted to particular cases, because liable to abuse. p. 408.

How, then, when Christ is called the Creator of the world, (John i. 3,) can we reduce his prerogative to the bare creation of a dispensation? CHRIST, too, was not liable to abuse power, Heb. iv. 15. It is even amusing to see how, in one edition of Dabney's Hymns, (Unitarian,) Heber's beautiful hymn, "From Greenland's icy mountains," &c., is disfigured with the commentary above. The line "Redeemer, King, Creator," is found lamentably unplastic. No substitute can be discovered which will preserve the poetry, and so an *explanatory* note is appended.

9. The construction of a given power is not to be enlarged beyond the scope of its terms; because the restriction is inconvenient, impolitic, or even mischievous. p. 409.

The Bible says we are saved by grace, and are not our own redeemers. But this is unwelcome to man,—suits not his reason, pride, &c., and therefore he construes the Bible as saying, that he can save himself.

10. No construction of a power is to be allowed, which defeats or impairs its avowed objects. p. 411.

In John v. 21, we find, not *moral qualities*, but the possession of *wonderful power*, ascribed to CHRIST, i. e. the inherent power of raising the dead, and *amazing capabilities*, i. e. those requisite for judging the entire race of mortal men; and why? That we should honor Him for his power and capabilities, as we honor the FATHER.

Now, suppose we honor CHRIST in such a way only as Professor H. Ware, jun. tells us we should do, (Sermons on the Offices of CHRIST, 1st ed. p. 182,) and as we can honor any mere man, for *his moral resemblance* to the FATHER. Then we construe his power, &c. in such a way as defeats the end for which they are ascribed to him.

11. Where a power is remedial in its nature, there is much reason to contend that it ought to be construed liberally. p. 412.

There is much reason for contending, then, that the benefits of CHRIST's mediation are not to be confined to a select few.

12. In the interpretation of a power, all the ordinary and appropriate means to execute it are to be deemed a part of the power itself.

It is not a bad argument, then, that CHRIST is truly divine, because he is the judge of the world. For what less than divine power could compass all the sins of man, and assemble a universe of the living and the dead, to receive each the due his whole life, accurately surveyed in all its parts, deserved?

So, if GOD have founded a Church, he has given that Church the inherent right of self-preservation. Hence we have divine authority for excommunicating the irreligious. Section 432 might award general conventions, and even bishops, more power than, to say the least, it would be desirable for them to exercise.

13. In interpreting the constitution, there is no objection to implied powers. p. 418.

A vast deal, then, may be implied, in the language of the Bible, respecting CHRIST, respecting his Church, his sacraments, and his ministers. How far would this rule go toward making its distinguished Author a Romanist?

14. From p. 420 to 433 he is engaged in the interpretation of exclusive and concurrent powers.

All this is deeply interesting, in relation to our State and General Conventions, and may one day be resorted to to determine their distinctive provinces. Something may be gleaned from it in relation to a subject, *theoretically* one of the most trying in theology, the exclusive and concurrent parts which GOD and man sustain in the great work of salvation.

15. The worth of maxims.

At the bottom of p. 433, I suppose the learned Judge to refer to "expressio unius est exclusio alterius;" and some no doubt will be surprised, and others glad, to find him deciding against it, as also Judge Marshall quoted on pp. 439, 440. Such a maxim, in the hands of Episcopalians, bears hard upon their Presbyterian and Congregational brethren, in the matters of ordination and Church polity. Some think him a squeamish Churchman who can surrender it. But an interpreter, at all true to the spirit of his office, must know that his science is a two-edged sword; and if it sometimes make his own side of the house wince, he must still use it. It is a gloriously impartial weapon; and if it cut the truth out, for the clear sight of all, who ought to mourn or murmur, even if it pierce to the dividing asunder of the joints and marrow? The Church in her ordinal unequivocally announces the expressio; and if, as Bishop White maintains, she does not therefore authorize the exclusio, perhaps she has acted on better juridical principles than is usually imagined.

16. When under one clause there might be *implied* powers, and under a similar one there are *enumerated* powers, we are not to say that the *expression* of powers in the second excludes *implication* under the first.

Another restriction in the use of "expressio unius," &c.

17. Some rules for words.

a. Take a word in its obvious sense, unless the context restrict you. What an argument for the common sense interpretation of the Bible! The language of this book is popular,—was not intended for the nicety of philosophers, the hair-splitting of polemics, or the quibbles of unbelievers.

b. The same word has not always the same sense. This would be delightful to the Universalist, thinking of the phrase "eternal punishment." But if we listen to him, our impartial adviser, interpretation, would moderate our confidence a little. Look here, he says, here is the phrase "eternal happiness," you must weigh that in the same balances.

c. Where there is a technical word, use it in its technical sense, unless the context forbid. He would do the Church and the world great service, who would study the Bible *alone* sufficiently, and sufficiently long, to tell us what its *own* technicalities were, and let us have done for ever with the technicalities of theologians. Undoubtedly it has them, though perhaps they would be fewer than many suspect and some wish.

d. The same word may not have the same sense, even in the same instrument. A wholesome warning to those who, Procrustes like, have but one mould for all, and reject all which do not fit it.

Concludes with a remark, p. 441, showing the superiority of logical interpretation over all others, viz. that which relates to scope, design, objects, and general structure. If this be true, then *no superficial* student of the Bible is qualified to be its interpreter; and it might be added, in view of the tremendous responsibility of such an office, no such student should DARE to assume it.

It is no small comfort to me, after reading the rules of Justice Story, those of Bacon on the statutes, and those of Blackstone, to find the rules of interpretation so similar, as they are, for the lawyer and the divine.

I am more and more convinced, that the foundation of the law is common sense; and that it is what it has been expressively styled, "written reason." I wish divines read more law, and lawyers more divinity.

December 14, 1833.

For the Churchman.

THE PRESS.

In former times thronging multitudes listened with eager suspense to the pleasing tones of a Demosthenes. He touched their feelings, he roused their passions, and with a headlong impetus led them captive at his bidding. August and crowded senates, transported with delight, acknowledged the sway of a Cicero, while his voice was heard from the rostrum. But the orators were laid low. Their voices were hushed in silence. The baseless fabrics of their enchanting visions passed away with the pleasing tones of their voices. Their high imaginings would have been entirely forgotten, had they not been rescued from oblivion through another medium beside the undulations of thin air. Their influence would have been confined to their own time and place, and the story of their greatness would have perished. It would have lingered but for a while in the faint recollection of the immediate hearers, and then have gone. Such is the end of oratory. It acts at the moment, and during a moment. By one powerful effort it rouses the sympathetic feelings of an assembled multitude. But its pleasing intonations quickly pass away, and with them all its magic powers. Such was the engine employed by ancient genius for purposes, both moral and political. Before printing was discovered and the use of paper known, it was the great means of communicating information, the medium through which mind acted on mind.

But this great and popular engine, although not entirely discarded, has been thrown into the background by the invention of the press. Immured in the deep recesses of a cloister, a person may cause the workings of his own mind to be known among distant nations. He can disseminate his opinions almost with the rapidity of thought. If he but possess the mental ability, the instrument is at hand with which he may inflame the feelings of a wide extended people, and rouse a whole nation to rigorous effort in all the majesty of united strength. The North and the South simultaneously bow to his own mighty intellect. He can play upon the passions of the ignorant, and control the well-informed. Even kings acknowledge his power, and while in his mysterious converse disrobe themselves of royalty.

Such a sway was exercised by Luther. With the aid of the press, he, a poor Augustinian monk, threw all Europe in a blaze. Single-handed, he encountered that spiritual despotism which had shackled the energies of the human mind for centuries. He attacked the papacy intrenched behind a long line of princes, both spiritual and secular, popes and cardinals, kings and emperors, and came off victorious. He released millions of immortal beings from the deep-riveted chains of an intolerable thraldom. In his own age he was welcomed with the heartfelt acclamations of a grateful people, and unborn generations as they arise in crowding ranks will call him blessed. With his own hand he wielded a greater power than the Popedom, when at the acme of its splendor. And all this was done through the instrumentality of the press, and that too, when encumbered with the imperfections of its recent discovery. Had this power never been brought into action, in all human probability he would have remained within the walls of his own convent, one of the most obsequious of Rome's spiritual slaves. For then he would never have met with the *printed* copy of the Bible, which enlightened his own mind, much less would he have been able to diffuse his opinions among the people.

Our own age has witnessed one who has exercised this power to an almost unlimited extent. The genius of Scott, "the mighty wizard of the North," as he has been emphatically termed, has led captive the nations. It is true, he has not urged them on to scenes of tumultuous uproar and wild confusion, to wars and revolutions, but has rather enticed them to follow through the pleasing realms of fancy. By the force of native talent, he has thrown around the dreams of airy romance, existing in his own exuberant imagination, the appearance of reality. With these he has beguiled thousands of reasonable beings, and under the influence of this strong delusion, to say the least, he has caused multitudes to waste their fleeting moments of probation in the eager pursuit of "trifles light as air." Had he never been aided by the press, his peculiarly happy talent for romantic delineation would not have been cultivated. And even if it had, instead of enchanting innumerable multitudes, his airy visions of fancy would have been confined to his own immediate circle.

In short, he who moves this powerful engine, controls the destinies of his country. Concealed behind the scenes, he holds the secret spring that directs the movements of society. He has at his nod multitudes, who, unstable as water, are ready to be carried about by every wind of doctrine. He can confirm and establish them in the exercise of virtue, or blast their rising expectations for time, and for eternity, by contaminating their yet unfixed principles, and lead them into the fatal paths of vice, by presenting to their minds the pleasing images of a licentious imagination. On the contrary, the cause of religion may be powerfully advanced by the press. The progress of truth toward universal dominion may be accelerated in a rapidly increasing ratio. It may quickly disseminate the glad tidings of salvation through the places of the earth enveloped in moral darkness, and speedily realize the prophetic vision of Daniel, "Many shall run to and fro, and knowledge shall be increased."

The public press of the present day is controlled almost entirely by men whose primary object is their own private emolument. In the prosecution of these mercenary views they do not stop to inquire into the character of the works they bring forward. If they will only command a sale, they are crowded upon the public without any regard to their deleterious tendency.

The conductors of the periodical press, and large publishers of our country have a great control over the morals and religion of the land. It becomes them to consider their fearful weight of responsibility before they bring a book or sentiment into public notice. The laws of the land punish with death the man who takes the life of his fellow, but overlooks him, who, for the vile trash of a mercenary reward, will destroy the principles of thousands, and thus seal their everlasting perdition. The public taste is vitiated. As long as it continues so, men will be found base enough to gratify it, and while works of such a character and no others issue from the press, it is hopeless to expect a reformation. There is no way for counteracting this, but by issuing works of an opposite nature. But there is not encouragement to print such works. A demand must be created before it becomes the interest of private individuals to turn their attention that way. It is vain to expect them to abandon a lucrative business for an opposite, or even of a doubtful nature. Once create the demand, and it will increase and the opposite will decline. Self-interest will then enlist the combined force of the press in the cause of truth. A plan has been adopted to create this demand in the religious public, especially among the Episcopal community. The "Protestant Episcopal Press," established in this city by a joint association of individuals, has been in effective operation about four years. It proposes to publish religious books of a character in advance of the light and fictitious reading of the present day. In so doing it takes up a branch of publishing that does not afford encouragement to private speculation. Of course it cannot at first expect the patronage of the public at large. It must therefore look for support to the friends of religion, especially to Episcopalians. It has already done much, both in establishing "The Churchman," the first-fruits of its operations, in printing religious books, and in facilitating the movements of the various societies connected with the Church. It will go on increasing its list of publications as fast as patronage will warrant. The plan is feasible—it has been tested by experiment. It has already done much, yet its operations might be increased a hundred fold if properly encouraged by the friends of religion. All that it asks is the purchase of the books it publishes, and that at nearly cost price. Such an institution if properly supported and conducted will in a short time give a tone to the public press, since it unites advantages that do not belong to private publishers. If individuals friendly to its objects would exert themselves in various parts of the country, and especially the clergy, it would result in the prosperity of the institution, and through it, to the best interests of man, and the cause of the Redeemer.

J. A.

For the Churchman.

GERMAN EXEGESIS.

MR. EDITOR,—As the character and tendency of German theology are at present under discussion in your paper, I have thought it might be not amiss to furnish your readers with a specimen or two, by way of helping them to judge understandingly in the matter. For that purpose the specimens ought to be selected without other ground of preference than their bearing on the points brought into question. As it so happened that my studies of the present week called for an investigation of the sense of the last two verses of the ninth chapter of the Epistle to the Hebrews,—a passage well suited to bring out the Unitarian and Neologian tendencies supposed to be inherent in German exegesis,—I have chosen KUINOEL and STORR, interpreters well known, the one for the looseness of his expositions, the other for his soundness, and send you all that they have written on the verses named, translated, to the best of my ability, with perfect faithfulness. It may be well to add, that the work of STORR appeared about thirty-five years since, that of KUINOEL but two.

Yours truly,

Dec. 14th, 1833. INDAGATOR.

KUINOEL ON *Hebrews* ix. 27, 28.

Verse 27. The author goes on to show, by a new argument drawn from analogy, that it was necessary that CHRIST should die once, and offer himself as a sacrifice to GOD. 'Even as men,' he says, 'by the decree of GOD, must die once; so also CHRIST must needs once undergo death, and that as an expiatory sacrifice, and offer himself to GOD.' The author of the epistle had already several times declared that CHRIST was made like unto men; (as in chapter ii. 14;) but in this passage, while he sets forth that likeness in the circumstance of CHRIST's having to undergo death once, he thence takes occasion at the same time to declare the supreme dignity of CHRIST, so as to bring to view the difference also which still distinguishes CHRIST from men, even in this point of resemblance:—men die, there remains for them the judgment; CHRIST has died, He shall return as judge, and make his worshippers blessed.—BOEHM has acutely observed that the use of the word πεφανερωται, (*he appeared*, came to this earth,) [in the conclusion of v. 26,] seems to have led the writer to add this passage.

Καϑ' ὅσον] (*quatenus*) *in like manner as:* being used as καϑὼς, ὅυτως following in v. 28. GROTIUS conjectures that we should read καϑὼς, but without sufficient reason.

Αποκεισϑαι]—[The use of this word to signify the *reservation* or *destination* of future good or evil, is illustrated by nearly a page of apposite philological remarks.]

'Απαξ ἀποϑανεῖν] The strength of the expression lies in the word ἅπαξ; men have to die only *once*, and CHRIST died only *once:* neither the death of men, nor that of CHRIST is iterated.

Μετὰ δὲ τοῦτο κρίσις, that is, *αποκειται, is appointed* or *reserved* for them] *after that the judgment;* they must appear before the judgment seat of CHRIST, when he shall return to administer it, *v.* 28, vi. 2, x. 27. 2 *Cor.* v. 10.—SCHULZ explains the word κρίσις (*judgment*) of the condemnatory sentence of CHRIST to be expected by the wicked; and BOEHM inclines to the same opinion: but the passage (x. 27) which is adduced in its support, is not precisely similar to this; express mention is there made of ὑπεναντίοι (*the adversaries*), whereas here the antecedent is τοῖς ἀνθρώποις, *men* in general.

Verse 28. For ὅυτως ὁ Χριστος, (*so* CHRIST,) [the reading of the received Greek text,] GRIESBACH, MATTHÆI, KNAPP, SCHOTT, and VATER, on the authority of the best manuscripts and ancient versions, have substituted ὅυτω καὶ ὁ Χριστὸς (*thus also* CHRIST).

The words ἅπαξ προσενεχϑεὶς, *was once offered* as a piacular victim, (vii. 27 'this—offering *a sacrifice for sins*—he did once, *when he offered up himself*,) answer to the words ἅπαξ αποϑανεῖν, (*once to die*,) in *v.* 27.—The author did not write 'dead,' or 'crucified,' because he had been previously speaking of CHRIST as of a high priest, offering up himself; (*v.* 25, 26;) and because, as BOEHM has remarked, a sacrificial death would redound to the honor of CHRIST; which honorific tendency of the expression is increased by the addition of the words εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας (*to bear the sins of many*).

"Πολλοὶ, so often and variously used by the New Testament writers, (comp. Heb. ii. 10,) when designating the meritorious efficacy of CHRIST's death, to signify those who are either worthy of him, or given to him, seems to have obtained this general application in consequence of its use in *Isaiah* liii. 12—'*he bare the sin* OF MANY.'"—BOEHM.

The expression ἀναφέρειν ἁμαρτίας denotes *to bear, to take upon one's self, to sustain, the punishment of sins*, that is, TO EXPIATE. So HESYCHIUS: Φέρειν· λαμβάνειν, βαστάζειν, ὑπομένειν, (*to take, to bear, to endure.*)—*Isaiah* liii. 4. 'Ουτος τας ἁμαρτιάς ἡμων φέρει (in the LXX) *this one beareth our sins.* Add *Num.* xiv. 33, 1 *Pet.* ii. 24, on which see HOTTINGER and POTT. The word ἁμαρτια used to signify the *punishment of sin* occurs also in 1 *Cor.* xv. 17, (where see HEYDENREICH,) *Heb.* x. 4, *Ecclus.* xviii. 27. The Hebrew word חטאת is thus used *Zech.* xiv. 19, and עון, *Psa.* xl. 3.

'Εκ δευτέρου χωρὶς ἁμαρτίας ὀφϑήσεται] *he will appear again without sin.* These words answer to those which precede in *v.* 26, εἰς ἀϑέτησιν τῆς ἁμαρτίας διὰ ϑυσίας πεφανέρωται; (*he appeared to put away sin by a sacrifice;*) the sense is, therefore: 'he will appear, not as a piacular victim, not to expiate sin, but to bestow eternal blessedness on his pious worshippers.'

Χωρὶς ἁμαρτίας] is well rendered by BOEHM 'in such wise that sin will afford him no work:' SCHULZ translates it, *ohne Suenden-geschaeft*, (*without sin-work*, business on account of sin.)

The words εἰς σωτηρίαν (*unto salvation*) are construed by many interpreters with the word ὀφϑήσεται, (*he will appear*,) a point being placed after ἀπεκδεχομένοις, (*to those who look* for him,) so as to read: 'he will appear, to bring salvation to those who look for him.' Others join the last words with the participle ἀπεκδεχομένοις, so as to make the phrase run, 'he will be seen of such as expect him as the author of salvation.' The first is the preferable explanation. The sense runs better and is more weighty if the words ὀφϑήσεται εἰς σωτηρίαν (*he shall appear to bring salvation*) are read in connexion; and besides, as BOEHM observes, the author if he had intended to say that CHRIST would appear *to such as looked for him in the character of a Saviour*, would have written τοῖς εἰς σωτηρίαν αὐτὸν ἀπεκδεχομένοις.

Finally, οἱ ἀπεκδεχόμενοι (*they that look for him*) are all οἱ πιστοι (*believers*) who shall have lived under the Old and New Testaments; (comp. xi. 39, 40;) and σωτηρία (*salvation*) is the blessedness which true believers shall attain to at the second coming of CHRIST, and which is called (1 *Pet.* i. 9) σωτηρία ψυχῶν (*the salvation of* our *souls.*)—Dr. C. T. KUINOEL's (Professor at Giesse) *Commentary on the Epistle to the Hebrews*, (*Leips.* 1831.) Pp. 339, 340.

STORR ON *Hebrews* ix. 27, 28.

Verse 27. *For as it is appointed unto men once to die*] Comp. v. 3.—As every man, when he ceases to be visible on earth, [S. adopts this phraseology with reference to the expression 'he appeared,' in *v.* 26, which he renders 'he became visible'] is placed in a state of immortality, in which he will one day again become visible, at the judgment which shall be passed upon all men; so has also the man JESUS once for all undergone death, (*v.* 28;) and is now in a state of immortality, in which (*v.* 28) he also will one day again become visible upon earth, at the judgment which he is to hold. Comp. *Col.* iii. 3, s.

but after this the judgment] when men shall become visible for the second time, come again into view (with a body,) on this earth, and publicly hear from JESUS, also for the second time appearing on the earth, and also with a body, (*v.* 28,) a sentence either of salvation, (*v.* 28,) or of condemnation. (x. 27, vi. 2.)—2 *Cor.* v. 10. *John* v. 27–29. Comp. [STORR's] *Dissertation on the Life of Blessedness after Death*, p. 25.

so shall CHRIST *also, after that he has been once for all offered*] Προσφερειν is sometimes used generally, of the whole sacrificial transaction; (*Acts* vii. 42. *Levit.* vii. 18, xxii. 18, 21;) sometimes signifies particular parts, performed either by the Israelite who presented the offering and brought it to the priest, (*Heb.* x. 1. *Levit.* ii. 8. comp. *Num.* vi. 10, 14,) or else by the priest, (*Heb.* x. 11, viii. 3. *Lev.* vii. 8, 9,) when, for instance, he placed the slain sacrifice upon the altar, (*Lev.* i. 13, compare also xxi. 21 with xxi. 23,) or when he brought its blood into the holy of holies (*Heb.* ix. 7, 14.) Thus προσφερειν might also be used of *the slaughter of the victim*, (*Deut.* xvii. 1;) which is its acceptation in this passage, since ἅπαξ προσφερεσϑαι here, answers to ἅπαξ αποϑανειν, *v.* 27.

to suffer the punishment of the sins] *To bear the sins* (*αναφερειν Isa.* liii. 12, 11. 1 *Pet.* ii. 24, comp. *Num.* xiv. 33.—*αιρειν, John* i. 29. 1 *Jo.* iii. 5) means, according to Isaiah's own interpretation, 'voluntarily to suffer punishment for sin,' (*v.* 5;) 'to endure or experience the consequences of sin,' (sicknesses and sorrows, *v.* 4;) 'to have chastisement laid upon one,' (*v.* 5.) The very same phrase is also often elsewhere used to signify the opposite of impunity, (*Num.* v. 31,) or as an equivalent for other more usual expressions,—*for to be guilty*, to have deserved punishment, (*Lev.* v. 17, 1, comp. 3–5; see also vii. 18. comp. 20, xix. 17;) *to be cut off*, (*Lev.* xx. 17. *Num.* ix. 13;) *to die*, as a punishment, (*Num.* xviii. 22, 32. *Exod.* xxviii. 43. *Lev.* xxiv. 15, comp. 16;) *to endure the displeasure of the* LORD, (*Num.* xiv. 34)—or, when the sin of another is the subject, *to experience the unpleasant consequences of the sins of others, the punishment of their sins*, (*Num.* xiv. 33. *Lam.* v. 7. *Ezek.* xvii. 19, s. comp. *v.* 17.) Thus ἁμαρτιαι means in this connexion the *consequence* or *punishment* of sin, (*Heb.* ix. 26,) and so ἁμαρτιας ἡμων, *Isa.* liii. 4, is equal to חלינו, and '*to bear*' is equal to *to suffer*, (*Prov.* xix. 19. *Mic.* vii. 9. *Gal.* v. 10. *Heb.* xiii. 13.) In 1 *John* iii. 5, also, this sense seems to me to suit the exhortation of the apostle very well. "We know (were it even only from the Gospel, which is the companion to this epistle, *John* i. 29) that CHRIST has come to suffer the punishment of our sins. Thus (και, comp. [STORR's] note y on *Heb.* iii. 19) there was no sin in him. He could not have been the Lamb of GOD who was to suffer the punishment of our sins, if he himself had been a sinner; (*Heb.* vii. 26, note x. 27 d;) as John elsewhere (1 *John* ii. 1) speaks of him as 'righteous,' when he wishes to represent him as the 'propitiation,' ἱλασμον. But as there has been no sin in CHRIST, so we ought not to live in sin, if we wish to be in union with that Holy One. (iii. 6, 3.)" Finally, we may observe, that Paul, as well here as in *Romans* viii. 3, represents CHRIST as *an offering for sins*, (see [STORR's work,] *On the Object of the Death of* JESUS, § 8;) and that, because *sin has been punished* (*κατεκριϑη v.* 3) *in his human nature*, or because he *has borne the punishment of sin*. In accordance with this he must have regarded the *death of the sin-offering*, as an *endurance of the punishment* which had been drawn upon themselves by such transgressors, (*Lev.* v. 1, 17,) as were commanded to bring an offering (*v.* 6) on account of their sins, if they desired to be absolved or to obtain remission of punishment, (*v.* 18.)

of many] Not *for the then living Israelites* alone, as the offering on the day of expiation, (comp. *v.* 7,) but for a much greater *multitude of men*, even for those who had been long dead, (*v.* 26, 16,)—*for all men, of all times and nations*, (*Matt.* xx. 28, xxvi. 28. *Rom.* v. 15, 19, comp. *v.* 18. *John* vi. 51,) was CHRIST offered.

become visible for the second time, without sin-offering]—*Without sin-offering*, (comp. ἁμαρτια 2 *Cor.* v. 21. *Lev.* iv. 21, vi. 18; and אשם, חטאת, *Mio.* vi. 7,) is the contrary of the expression previously used, (ix. 26,) '*with an offering, which was himself*,' ("to put away sin *by the sacrifice of himself*;") and so the sense is, '*without a sin-offering, which must be himself*,' or, '*without having to be a sin-offering*,'—without having a human nature on which, though it resembled not our sinful human nature, (*Rom.* viii. 3,) the punishment of sin was inflicted (περι ἁμαρτιας) as on a sin offering,—without having a mortal, debased (σαρκα *Heb.* v. 7) human nature. In a certain respect,—which, however, did not preclude similitude with sinful human nature,—he came the first time 'without sin,' (χωρις ἁμαρτιας, iv. 15;) but at his second coming he will be in all respects 'without sin,' (χωρὶς ἁμαρτιας,) both without resemblance to sinful human nature, and without being destined for an offering for others' sins.

to them, who wait for him, unto salvation.] Paul in all this epistle is particularly urgent in the recommendation of the *hope* of complete *salvation* at the coming of CHRIST, (iii. 1,) and especially of *a patient hope, not weary of waiting*, (x. 36. xii. 1, s. vi. 12–15,) for the confirmation and support of which, in every possible way, GOD has provided, (*v.* 17, ss. vii. 19, ss. ix. 20, s.) in the very fact, that it is not fulfilled so soon as many wish, but requires *patient expectation*, (*v.* 26.) It is in reference to this that the heirs of salvation are here described as those who *look for the coming* of the LORD, even though they see it not at present, (comp. *Rom.* viii. 25.)—Dr. G. C. STORR's (late principal preacher at Stuttgard) *Exposition of the Epistle of Paul to the Hebrews.* Tubingen, 1809. Pp. 191–194.

For the Churchman.

MR. EDITOR,—Complaints are often and justly made of the neglect of country parishes to respond to the urgent appeals made from time to time in behalf of the Institutions of the Church; but the following fact is evidence that blame does not *always* rest with the parishioners, and certainly not often with the *ladies* of our parishes. I have just received a letter containing forty dollars, from "the Ladies' Society of Christ Church, Cooperstown, Otsego county," to be appropriated as follows:—$10 to the Tract Society; $10 to the Bible and Common Prayer Book Society; $10 to the Diocesan Missionary Fund; and $10 to the Domestic and Foreign Missionary Society, for Domestic Missions. I am desired to state that "the ladies of this Society have been *anxiously waiting* for the Agent appointed by the Bishop to visit their parish, feeling very sanguine of his success in establishing an Auxiliary for either or all of these Societies." I can say also from my own knowledge that a donation would have been given for the Theological Seminary, had the parish been visited as was expected.

Yours truly,

Dec. 19. S. K. T.

THE following is from a source which is entitled to attention: we withhold all remarks, in the hope that some satisfactory explanation, or at least assurance, will be offered.

To the Editor of the Churchman.

SIR,—About an hour since the following passage met my eyes, in the Tract published by the New-York Protestant Episcopal Tract Society, entitled "The way of living by method and rule."—"Be sober in your drinking, and observe such rules and measures in it as never to drown or disorder your reason, impair or weaken your constitution, misspend or squander away your money or your time; *but only to quench your thirst, digest your meat, and cheer and raise your sinking spirits, when oppressed with faintness or sickness, melancholy or worldly trouble.*"—I must confess the unqualified horror with which I read these words; and cannot but shudder at the effect which they will have, both in encouraging those in the use of spirituous liquors who are looking round on every side for some authority to support them,—and also in casting a stigma upon the Church of which we are members. Allow me to ask the persons by whose authority this Tract has been issued, whether it is to be tolerated, that, in a publication having for its object to forward the Christian in his way to heaven, persons should be told to DRINK LIQUOR in order to quench thirst, to cheer their spirits, and to SUPPORT THEM UNDER THE AFFLICTIVE VISITATIONS OF DIVINE PROVIDENCE?

Yours with great regard,

A CLERGYMAN OF THE DIOCESE OF NEW-YORK.

THE CHURCHMAN.

SATURDAY, DECEMBER 28, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

BISHOP ONDERDONK proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

THE Churchman is under especial obligation to correspondents who can discuss questions of importance with so much skill and learning as our clerical friend at Cambridge. We recommend the editors of other journals to glance their eye over his communication of to-day (under the head of Nova Anglicana.) We like the point and terseness of his style, and still more his shrewd, common sense views.

"Lector" furnishes a good reason why his own communication should not be published. He gives an *ex parte* view of a subject, and in the same breath deprecates the introduction of all controversy respecting it into our columns. Our reasons for publishing the letter of Mr. Wilberforce to Mr. Cresson were, as we intimated at the time, that it would possess an interest for our readers from its connexion with the letters of Mr. Cresson previously published, from its literary merit, and its being an illustration of the private character of its distinguished author. If our readers draw inferences from the letter on a subject but incidentally, if at all connected with it, we know of no good reason why we should take upon us to decide whether those inferences are right or wrong. The publication of Mr. Wilberforce's protest against the Colonization Society would be useless, as all our readers are aware of its existence. We must therefore thank "Lector" for his attention, but decline complying with his request.

"Elis," "L." and "G." are received: "Elis" particularly will accept our thanks: his appropriate and beautiful effusion should have appeared this week, had not our paper been made up before it was received.

Our readers will all join us in giving a cordial welcome to "L. H. S."

THE HOLIDAYS.—It was Homer, we believe, who coined the phrase of "winged words." But without fearing the lash of the satirist, as one of the hypercritics who

"——— bring to view
More than Homer ever knew"

we dare say that Homer had no more idea of the full meaning of his επεα πτεροεντα or "winged words," than St. Paul, in his predestination and election, had of the five points of Calvinism, or the five thousand points of New-England metaphysics. To have known the full speed and eloquence of "winged words," he should have lived in New-York during the holidays. "Happy Christmas!" "Happy New-Year!" "Joys of the Season!" these are the winged messengers that fly from heart to heart, warm with life and love, kindling every bosom and lighting every face! It is then that men live years in minutes—the recollections of the past, the hopes of the future, and a thousand scattered associations and sympathies concentrating in one glow of mutual delight. But from all this the poor editor is debarred. With him "Merry Christmas!" and "Happy New-Year!" are so many dead letters. He can give the words neither body nor wings—and if he could, where is the beaming eye, the speaking smile, the living features and the thousand charms of animated being—the very and only atmosphere in which the ethereal messengers can wing their way? Alas! from these fairy enchantments he must come down to the unpoetical realities of pen, ink and foolscap.

But though our salutations want the animation of life, they shall have the warmth of affection and truth. Reader! we wish you the best and purest joys which you can associate with the season! May the remembrance of the Saviour's birth fill you with the spirit of thanksgiving! May you welcome him anew to your heart, as your Deliverer from sin, the Lord of your affections, the Inspirer of your joys! May the New Year find you penitent for the sins of the past, resolved, in GOD's strength, on amendment for the future, and thus HAPPY in the enjoyment of that "peace of GOD which passeth all understanding!" May you bury with the old year your worldly disquietudes and animosities, and with the new year may your heart open and warm with benevolent regards, fervent sympathies and all the genial influences of social joy! May your New Year be so happy as to prove the emblem and the pledge of a happy immortality! And may your mirth in this and every season be hallowed with that spiritual benediction which flows from "the grace of our Lord JESUS CHRIST, the love of GOD and the fellowship of the HOLY GHOST!"

THE SPHERE OF MISSIONS.—The field is the world. In theory the duty of missions is broad and general. He that would defer to evangelize the Heathen on the ground that the Gospel was not yet fully planted in his own country, or his own diocese, ought for the same reason, never to open his mouth with a word of exhortation to any living mortal before his own heart was wholly assimilated to GOD. The dispute in theory between foreign and domestic missions, if any such exist, is a dispute about words. Every effort for the spiritual behoof of others is foreign in respect of the agent, and he who opposes foreign missions on principle, must be dumb and inactive while a single sinful passion remains to be extirpated from his own bosom. Such a man may be a quietist, but not an apostle; he may enjoy his faith, but he will never spread it. The principle is radically unsound. It imposes a restriction which represses the spirit of the Gospel, and cripples its operations. Such a restriction is repugnant to the divine nature and expansive energy of TRUTH; and, if it had been sanctioned by the Founder of Christianity, would inevitably have impeached the divine origin of his system and have frozen the very fountain of Christian benevolence.

Such is the general principle. Of this, we apprehend, there can be no doubt, and the only room for difference of opinion is in its application. Like all other broad and general principles, the duty of missions must be modified by other collateral principles, and by the circumstances under which it is applied. To deny this were to fly in the face of Scripture and reason. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and *is worse than an infidel*." 1 Tim. v. 8. Nobody doubts that his own kindred have a prior claim to strangers, and to add that his own countrymen have a prior claim to foreigners is only an extension of the same analogy. A sense of justice moreover may often give a particular direction to benevolent operations. A greater prospect of success in one field of missionary enterprise than in another is also a fair ground of preference. But these modifying considerations can never subvert, and ought never to keep out of sight, the fundamental principle of all missions, which is universal. There are a variety of considerations which may, in a particular case, turn the scale in favor of a foreign mission. There may be a fortress on a foreign strand whence the adversary puts forth a peculiarly malignant and mighty influence. It would then be well to remember the sagacious policy, (none the worse, the more ardent reader may think, for being opposed by the youthful Scipio to the cautious counsels of the slow and chary Fabius,) *Hannibal must be conquered at Carthage*. There may be something peculiar in the character of an individual which peculiarly qualifies him for a foreign station, or at least there may be so strong a desire that it would be unwise to discourage him from occupying it. Those who are personally acquainted with our excellent missionary in Greece, (Rev. Mr. Robertson,) will see an instance in point. Certainly the case may occur in which it would be presumptuous to affirm that the individual who thought himself directed by the Spirit and Providence of GOD to a foreign station was under a delusion.

These considerations determine us to the opinion that Domestic Missions, though not to be exclusively encouraged, are yet entitled to a warm and decided preference. The general rule would be in favor of Domestic Missions; exceptions, under peculiar circumstances, may be allowed in favor of Foreign Missions. With these views we could not but be gratified at the declaration of our excellent Bishop, that "Domestic Missions have ever justly been in the estimation of the members of this Diocese the decidedly favored branch of missionary operations." And we sincerely hope that all our readers sympathized with us in a cordial response to his well-timed and spirited appeal.

CITY CLERGY.—A writer in the New-York Observer is addressing a series of letters to the clergy of all evangelical denominations in the city of New-York. The idea is a good one: and if the author can keep clear of disputed points and can write in all respects in a style worthy of his theme, we shall take pleasure in laying such extracts before our readers as our limits allow, and our judgment approves.

The theme itself is one that will give full scope to the loftiest piety, talents and learning. Our large cities impart their character to the country. "Paris is France and France is Paris:" not only the opinions and more important habits of life, but even the fashions of dress, and a thousand minor influences, that give character to the country, are borrowed from our large cities. This remark is emphatically true of New-York. The state of society, particularly of the lower classes, in the small towns and villages, for hundreds of miles around, that have constant intercourse with this city, bears an awful testimony to its demoralizing and ruinous influence. The Gospel of JESUS CHRIST is the means and the only means by which the nature of this influence can be completely changed and rendered salutary and elevating: the Gospel of JESUS CHRIST and it alone is the means of converting into the atmosphere of life and salvation, the stench of death and corruption, that is hourly steaming up, as from a charnel-house of moral rottenness. The gentler advocate of the Gospel may think we use language unwarrantably strong: if so, we can only tell him that while regaling on the graces and moral refinement of his favorite class, he knows nothing of the profaneness, licentiousness, intemperance, impiety, and the thousand shades and varieties of crime, open and concealed, which are rioting around him, and which mock and beggar all powers of description. For any individual Christian, especially for any Christian minister, to seek to shift off a share of responsibility for the existing evils, is a cowardly and wicked evasion of the dictates of conscience. It is impossible to overrate the weight of responsibility that rests on every Christian minister of this city, whether connected with the pulpit or the press. The wealthy, and the preacher to the wealthy, will in vain seek to evade their share. They wield the mightiest influence: they may do the most to stem the torrent of iniquity and set in motion the streams of virtue. And if they will shut their eyes and fold their arms and quietly luxuriate in all the mild charities of life, while myriads of souls, by their own showing, are perishing around them, they must stand accountable to society for crimes and degradation which their varied powers of wealth and eloquence and moral energy might prevent; they must incur the more fearful and awfully accumulated guilt of the ruin of souls which they, as the depositaries of the knowledge of CHRIST or as the delegates of his authority, might have saved. The apostles well knew the importance of great cities as the centres from which moral influence incessantly radiates: they preached at Athens, Rome, Corinth, Ephesus and Jerusalem: and they sought such spheres of influence, not that they coveted a life of inglorious ease, but that they might the more effectually suffer and labor in the service of their Master. Nothing could more promote even the temporal good of the community than that men of the first order of talents, such as shine at the bar or preside in the councils of state, should aim with pure hearts and holy lives and all the loftier energies of mind to make the people of our large cities feel and understand the moral powers of the Church and Word of God. There can be no display of patriotism more noble, more efficient.

The following is an extract from one of the letters above referred to; every minister will be thankful to any writer who can offer him a single stimulant to exertion in the glorious cause to which he is pledged:

"God has deposited in your hands the key of knowledge for this city. Tens of thousands hang upon your lips for the bread of life. It is a sober fact that the question whether myriads of that congregated mass of minds in which you are embosomed shall be everlastingly fixed in heaven or hell, is made, according to the wise arrangement of God's moral government, to depend in no small degree upon your fidelity. Consider also that, in the general course of things, the present generation will more or less transmit, not indeed by physical necessity but in a moral way, their religious character with all its eternal consequences to their posterity, and they again to theirs; and that our citizens are by thousands of channels making their moral influence, be it good or bad, to be felt to the very extremities of this apostate globe. I am well aware that these grand truths cannot be apprehended in their full power by a finite mind. Nor is this necessary. To be brought under the pressure of even a small part of their intrinsic weight is sufficient wholly to overwhelm the soul and incapacitate it for calm and successful action. They produce their appropriate practical effect when they lead the ambassadors of Christ to a life of holy, untiring, self-denying zeal for the salvation of souls—a zeal fanned by the Holy Ghost, enlightened by the Scriptures, and ever ready to improve to the utmost present means of doing good. That God would so bring them home to your hearts and mine as to secure this result is my fervent prayer."

Conventions. — We have received the Journals of the Conventions of the Eastern Diocese and the Diocese of Ohio. That of the Diocese of Kentucky has, we are informed, been forwarded—but it has not been received. We owe an apology to our friends for not having given an earlier notice of the two former. The address of Bishop Griswold is written in a characteristic vein of calm piety, good sense and Christian discretion: that of Bishop McIlvaine, though more strictly confined to statistical details, breathes, as might be expected, a spirit of humble and ardent devotedness to the great objects of the ministry. Both give gratifying evidence and still more gratifying promise of the steady enlargement of the Church, and of the increase of the spirit of primitive piety. We purpose to lay Bishop Griswold's address before our readers, and shall commence next week.

The position of the Episcopal Church in both these Dioceses is one of extreme interest. In the Eastern Diocese Episcopalians are a handful compared with surrounding denominations. The weight of talent and wealth and all that constitutes worldly importance, is vested in the Congregationalists, whose mental habits, in many respects, especially since the outbreaking of the "liberal" notions, are the very reverse of Episcopalians. Proud, and deservedly so, of their descent from the pilgrims, and conscious that they have directed the fortunes of their country, and impressed their features on its institutions and character, the Independents might be pardoned for looking on themselves as the rightful possessors of the soil, and the representatives of the Church of England as the lawful inheritors of their suspicion and aversion. But the ice of such prejudices, wherever they existed, has rapidly thawed in the warmth of modern liberality. The New-Englanders generally regard the Episcopal Church with a favorable eye, and if we may judge from our own observation, it is a prevailing sentiment among them, that next to their own persuasion they would give the preference to ours. At least we have heard many among them advance the sentiment. And there is reason in it. Independently of the general excellencies of our Church, which appear to peculiar advantage in contrast with the fugitive and capricious forms of rationalism on the one hand, and the extravagancies of fanaticism on the other, there is much in the peculiar aspect of the Episcopal Church in the Eastern Diocese to win the regards of a dispassionate observer. The Church there has not basked, as it has elsewhere, in the full sunshine of worldly prosperity: it has grown, we speak comparatively, in obscurity, and the consequence has been that the piety of its ministers and members partakes, in a more than ordinary degree, of the simplicity of primitive times: its character, indeed, is well exemplified in the character of its Bishop. Our remarks, of course, apply chiefly, though we hope not exclusively, to the smaller parishes that are scattered throughout the Diocese.

The Church in Ohio occupies a position far different, and even of greater interest. It is destined, we may hope, to wield a prominent agency in moulding the religious character of millions. We doubt whether there is a man in the Church who occupies a more enviable station for usefulness, or on whom there devolves a more tremendous responsibility, than Bishop McIlvaine. He has not to guide a Church which is already established, or labor for its enlargement among a people whose religious principles and habits are fixed. On the contrary, he has posted himself on Missionary ground. He is to *originate* measures and give the Church its first impulse in a new country. As the President of Gambier College, and as the Bishop of Ohio, he may put forth an influence which will mingle with the westward tide of emigration, and the results of which will be manifest for generations to come. The Church must look to the conduct of his Episcopate with the spirit of anxiety and fervent prayer. Let him ponder well (he will pardon our freedom) the character of the New-England Churchman, of whom so interesting an account is given in another column. A generation hence Ohio may send its emigrants to the farther west. God grant that the Churchmen of Ohio may be as warm and as faithful in their attachment to the Church and its liturgy as was the Churchman of New-England!

Temperance Societies.—A great Temperance meeting has lately been held at Middletown, Connecticut. Among the speakers we observe the name of the Rev. Smith Pyne, Rector of the Episcopal Church in that place, who was also one of the Vice-Presidents of the Society. Dr. Cox, of this city, who addressed the meeting at some length, made the following statement in reference to Dr. Blomfield, the Bishop of London. If the opponents of the British Church in this country are sometimes severe in their censures, we must admit that, when it suits their purpose, they are equally lavish of their praise. Certainly the bishop who could manifest such "noble daring and splendid hardihood of moral courage" as to join a Temperance Society, and simply by "a nod" of assent could "thrill three kingdoms," so far from being a weak member of an effete and inefficient hierarchy, may compete for the honors ascribed to Jove himself: who likewise, if we remember right, shook three kingdoms with a nod.

Episcopalians, indeed, may with perfect consistency regard the conduct of the Bishop of London in this respect as worthy of their serious attention and deference. We have heard clergymen object to Temperance Societies on the ground that the Church, as a Society, made ample provision for the moral government of its members, and that the claims of another Society, instituted for moral purposes, would be either useless or liable to conflict with those of the Church. It must certainly be admitted that the case of an *imperium in imperio* ought to be avoided as contrary to sound political principles, but it is also certain that there are few men whose opinion on the polity of the Church would command greater respect than the Bishop of London's. And we believe that his practical knowledge of human nature has never been disputed.

The following is the statement referred to of Dr. Cox.

'In the crisis of the temperance cause in England the Bishop of London came forward and avowed his confidence in it, and his determination to patronise it. And if we look at the circumstances in which it was done, we must pronounce it a deed of noble daring and splendid hardihood of moral courage, which is not often paralleled. I myself heard him say, he was often asked by the incredulous what good the Temperance Society could do. But he would ask in return what harm it could do? "And until they can tell me," said he, "of some harm that is likely to come from it, I will patronise it." As soon as the fact was known, that the Bishop of London would patronise the Temperance Society, it thrilled three kingdoms, and many others are now coming forward, slowly, and sometimes reluctantly, but surely and firmly, to enlist under the temperance banner.'

As an act of justice to the American Bible Society, rendered necessary by a recent paragraph in the Churchman, we publish the following extract from a letter of the Corresponding Secretary of that Society. It is addressed to the Editor of the Methodist Magazine, in which the objectionable statements first appeared; but as that work appears quarterly, it has been thought proper to anticipate the regular time of publication.

'You say truly that the number of Bibles and Testaments issued by the Society last year was 91,168, and as truly that the expenditure for the same period was $86,362 25. You then add that "allowing the amount expended to have been applied to the manufacturing and distributing the holy Scriptures, together with the salaries of travelling and local agents, all of whom are employed in advancing the objects of the Society, it will be perceived that each copy has cost the community nearly *one dollar*." Making the *allowance* which you suggest, this inference would indeed be correct; but one cannot read the *first quarter*, either of the Managers' Report or that of the Treasurer, without seeing that no such *allowance* is to be made. The balance found in the treasury at the beginning of the year, as you have stated, was only $1261 77. Out of this sum and the regular receipts of the year was paid $22,000 in cancelling an old Bank debt, contracted during the general supply, as will be seen at page 6 of the report. At page 34 of the Managers' Report, and again at the beginning of the Treasurer's Report, page 54, it will be seen that $15,300 more were paid out in cash directly to missionary bodies, to promote the printing and circulation of the Scriptures in foreign countries. The same reports show that $5242 09 more still were paid out for stereotype plates, and which were not ready to be used during the year.

Here then must be subtracted an aggregate of $42,542 09, (without naming *still other* sums which ought obviously to be subtracted,) before we get at the sum used by the Board in "the manufacturing and distributing" of the Scriptures the last year.'

The subjoined "explanation" is from the Christian Advocate and Journal:

Explanation. — Some time since we inadvertently stated that the Protestant Episcopal Church had followed the example of the Methodist Episcopal Church in opposing the *principle* of national religious societies, and advocating denominational societies. The Churchman intimated that we were mistaken; and we then recollected that we were, and referred to Bishop Hobart as the author of the opposition, and admitted the priority of the Protestant Episcopal Church. But we stated that we were "informed" thus. The Churchman thinks this is imparting a "cold and doubtful air" to the admission. We did not so intend. We simply meant that we were not personally known to the matter, as *we* were not in the office at the time. But our predecessor gave us this information from his own personal knowledge; and we willingly, cordially, and fully consent to it, and publish it in full faith.

Transubstantiation.—We give our readers to-day the conclusion of Bishop H. U. Onderdonk's essay. Many of the author's quotations are minute, but it should be borne in mind that his object is to state all that the Ancient Fathers have said on the subject. So that those who have not their works may be in possession of the whole argument. To such readers the essay is valuable, as affording proof that the Romanist doctrine must derive its support from the later Fathers alone.

Trifles which may yet be "signs of the times." —Between thirty and forty years ago the State of Connecticut appointed their General Fasts in Easter week. Would they do so now? In 1833 the New-York City Tract Society observed Christmas, the 25th of December, as a day of fasting and humiliation. Will they do so thirty or forty years hence?

LITERARY.

Annual for 1834.—The best and most appropriate of all the Annuals is that published at the Franklin Buildings, by Conner & Cooke. Annuals in general are becoming too much like Magazines and Newspapers—things of a day, which are praised and admired much and read little, and then forgotten. The present annual is a Polyglott Bible, of the octavo form, in costly binding, and furnished with engravings and the best marginal references and comprehensive introductory matter. Such an Annual may well be treasured up and remembered.

The Village Testament: according to the authorized Version, with Notes original and selected; likewise Introductions and concluding Remarks to each Book, Polyglott References, and Marginal Readings, Chronological Table, Geographical Index and Maps. Adapted to Bible Classes and Sunday Schools. By Rev. William Patten. Two volumes in one. New-York: Published by Conner & Cooke, Franklin Buildings. 1833. pp. 718.

This is truly an American book, much matter in little space, and much meaning in little matter. It is a cheap and portable Commentary on the New Testament. The notes are skilfully selected, pithy and copious with nothing redundant. The Sunday School teacher for the sake of his character and usefulness should seek to be well acquainted with the Scriptures generally, and must be familiar with all that relates to the lessons of his pupils. Such assistants as this and Bishop Brownell's (which Episcopalians must remember and may be pardoned if they prefer) are invaluable. The teacher will find in them all the pertinent matter of folio Lexicons and Commentaries gathered and stored away for his use.

INTELLIGENCE.

Ordination.—At an ordination, held in Christ Church in the borough of Reading, on Friday morning, the 13th inst., the Rev. Samuel A. McCoskry was admitted to the Holy Order of Priests, by the Right Rev. Bishop H. U. Onderdonk. The Rev. Levi Bull and the Rev. George Mintzer were present on the occasion.—*Reading Journ.*

Institution.—On the 9th of October last, the Rev. B. C. C. Parker was instituted Rector of St. James' Church, Woodstock, Vt., by the Rt. Rev. J. H. Hopkins, D. D., the Bishop of the Diocese; the Rev. William Horton, Rector of St. Paul's Church, Windsor, being present and assisting. [The institution of the Rev. Mr. Parker would have received an earlier insertion had we been apprized of it. Our friends would oblige us by sending such items of intelligence directly to the Churchman, or some other Church paper: if inserted merely in a secular paper they may escape our observation, and it is important for many reasons that such information be registered.]

Clerical Changes. — The Rev. Daniel Stephens, D. D., has resigned the rectorship of St. Peter's Church, Columbia, Tennessee, and been appointed Missionary at Bolivar, in the same State.

The Rev. Leonidas Polk, formerly assistant minister of the Monumental Church, Richmond, Virginia, has been elected Rector of St. Peter's Church, Columbia, Tenn.

The Rev. S. G. Litton has resigned the missionary station of Paris, Tennessee, and been appointed Missionary at La Grange, in the same State.

The Rev. John Chilton has removed from Jackson, Tennessee, to Brownsville, in the same State.

The Rev. W. L. Keese has resigned the rectorship of St. Paul's Church, Albany, and accepted a call as Assistant Minister of Trinity Church, New-Haven, Conn.

The Rev. T. Miner, lately ordained a Deacon, has taken charge of the congregation of Constantia, Oswego county.—*(Auburn) Gospel Messenger.*

The ladies of Christ Church, Nashville, Tennessee, lately held a Fair for the purpose of procuring a bell for their church, and realized from its proceeds *seven hundred and fifty dollars.*

[Some practical measures are referred to in the annexed letter, in a manner of which we cannot approve. But this is as dust in the balance, compared with the spirit of the letter, and the interest and importance of its facts. We envy not the reader, whose heart does not glow with gratitude to God at the indications which it gives of the establishment of the Church, and the dissemination of the Gospel. The interview of the Bishop with the New-England Churchman offers a theme worthy of a poet's song.]

Church in Ohio.—The following interesting account of Bishop McIlvaine's visit to Piqua and vicinity, which has been kindly furnished us for publication, will be read with much pleasure.

The Bishop arrived in Piqua on Saturday night, accompanied by the Rev. Mr. Preston of Columbus. Mr. Guion and his people had been anxiously looking for him all that day, and were now almost ready to give up the expectation. The services of a bishop had never been enjoyed in that region. The congregation had set their hearts upon the present visitation. Their indefatigable pastor had been instant in season and out of season, to prepare their minds and hearts, that they might receive an abundant blessing from the Lord under the ministrations of his servant. Every evening of the week he had met them, for the purpose of uniting with them in prayer for the presence and sanctifying influences of the Holy Spirit during the anticipated solemnities. On the day of our arrival he had preached to them in the morning, and was engaged in an evening prayer-meeting when we reached the town. The next day was Sunday. At sun-rise the congregation, almost with one accord, assembled in the church for prayer. The Morning Service, at half-past ten, being read by Mr. Preston, the Bishop preached on the *nature, necessity and evidence of being born of the Spirit.* After which *thirty-one* persons, six of whom were of the neighboring parish of Troy, received confirmation. This most interesting and solemn ordinance had never before been administered in that region. A large number of those who received it were advanced in years. They had been well instructed in its design, its qualifications and obligations. I never beheld more evidence of deep seriousness and devotion among a company of persons kneeling under the solemn imposition of hands. All but one of those who were confirmed are now communicants. In the afternoon Mr. Preston preached; and the pastor of the church, the Rev. Alvah Guion, was ordained to the order of the Priesthood; after which the flock united with their beloved shepherd in receiving the Lord's Supper. In the evening the Bishop met a large number of the congregation at a private house, and, after a suitable time occupied in forming a personal acquaintance, he expounded a portion of the Scriptures, and the day was finished with singing and prayer. The next morning at ten o'clock, the Bishop met, by appointment, the Vestry of the church, for the purpose of addressing them on the subject of their duties and the general interests of the parish. He insisted much upon the importance of a decidedly spiritual example and influence on the part of the Vestry. At eleven o'clock the Church was consecrated under the name of St. James' Church, Piqua, and a sermon was preached by the Bishop, *on the way of salvation by faith only.* After the intermission of an hour, the congregation again assembled, when their Diocesan concluded his visitation by addressing them on their duty as a Church to *do good*, to diffuse light with special reference to the cause of Sunday Schools and missions. He took occasion, during the address, to express the mortification he had sometimes experienced, in seeing Episcopalians standing aloof from such a cause as that of the Temperance Society, as if it were sectarian, and enjoined it on the people that they should do their share in the noble enterprise.

He adverted also to tract distribution; and while he maintained the importance of circulating tracts with regard to such things as are characteristic of our institutions, such as no general society can furnish, he bore honorable testimony from long and intimate acquaintance with the proceedings of the American Tract Society, to the entire Catholic spirit and tendency, as well as the great usefulness, of that institution. He denied the charges so often brought against it, as sectarian in its design or management, and rejoiced at the experimental evidence it had given, that there is a broad and common ground, on which various denominations of Christians, with all their differences, can effectually unite in publishing and urging the great vital doctrines and duties of salvation. Immediately after the Bishop's address, a Missionary Association, auxiliary to the Missionary Society of the Diocese, was organized, and subscriptions were received. The congregation in Piqua is much more flourishing than we expected to find it. Its growth in numbers has been much greater than its original members anticipated. In spiritual growth there is much to encourage the heart of the Pastor, whose assiduous and earnest labors have obtained for him universal respect and affection. It was quite a striking evidence of the earnest desire of many who are scattered abroad in this frontier wilderness as sheep having no shepherd, to enjoy the means of grace, that among the communicants, on Sunday last at Piqua, was a lady originally from Maryland, who had come twenty-five miles on horseback, over a road which wheels could not travel, through an unsettled country, unattended but by a little boy, for the single purpose of participating in the solemnities of this visitation.

But this did not quite equal a case which the Bishop related as having come to his notice during his visitation in the northern part of the diocese. At the end of the services of the day, in a certain place, came to him in the dress of a way-faring man, poor in his appearance, and drenched with the rain, whose countenance indicated great interest about something; the Bishop took him by the hand, and began to talk to him about the interests of his soul, when his lip quivered, and his eager countenance was met with tears. His eyes and features spoke what his voice could not—his joy at being present on that occasion. He was an Episcopalian from New-England. It was only the second time he had seen an Episcopal clergyman in thirteen years; during which time, while he had attended, when he could, upon the preaching of others, he had regularly kept up the use of the Liturgy in his household. He had heard the Bishop was expected in that place *somewhere about that time.* Unable to procure any definite information, he had set out, by guess, and through a drenching rain had walked fifteen miles with his little son, and arrived just as the last service of the day was ending. But he could not be thus disappointed. The same night he walked some seven or eight miles further to be present at the place of the next appointment on the following day. Such a man could truly say, "*How I love thy tabernacles—I was glad when they said unto me, let us go unto the house of the* Lord—*I had rather be a door-keeper in the house of my* God," &c. What a commentary upon the zeal of those whom a little inconvenience, where privileges abound, can prevent from going to the sanctuary.

In the Church at Piqua there is a flourishing Sunday School of upward of a hundred children, a superintendent, two assistants, and fifteen teachers, in a flourishing condition;—a Ladies' Sewing Society for missionary purposes, and a Society for the distribution of Tracts and Prayer Books. The members of the congregation are also partakers in a male and female Bible Society; and it is gratifying to say that the temperance cause in that place, and in Troy also, receives the zealous cooperation of all classes and denominations; so that in the former (I did not inquire in the latter) the merchants do not keep ardent spirits, and the three taverns do not sell it by retail, except to travellers. The exception in favor of travellers, I trust, will be abandoned.

On Tuesday the 12th, the Bishop preached twice in Troy, occupying the Presbyterian and Methodist Churches, beside meeting the leading persons of the Episcopal congregation in a private house, and addressing them in a colloquial way, in regard to their duties as a congregation, and the importance of being *a spiritual people acceptable unto* God. The Episcopalians in this place are also under the charge of Mr. Guion, who gives them one-fourth of his time. Though truly a little flock, they are building a handsome brick church in Gothic style and excellent taste, which will soon be covered in; and if finished as it has been thus far carried on, will be one of the best church edifices in the State. They are building it by personal effort and sacrifice—"*Go thou and do likewise.*" On Wednesday the Bishop rode to Springfield on horseback (25 miles) and preached at night in the Presbyterian Church; next day to Yellow Springs and preached in the public house, in Mr. Gregory's parlor.—*Gambier Observer.*

The Greek Church.—King Otho, by a Royal Ordinance, in 25 articles, dated Napoli, September 14, declares the independence of the Greek Church, according to the unanimous wish of the 36 assembled metropolitan Archbishops and Bishops of the kingdom, and creates a permanent synod, under the supremacy of the King, who is to exercise supreme spiritual power over it. The Greek Church is henceforth to be called, "The Orthodox Oriental Apostolical Church for the kingdom of Greece." The King is at the head of its administration. Kyrillos, metropolitan of Corinth, is named President of the Synod; the Privy Counsellor Constantino Schinos, is named State Proctor, and several metropolitan members are appointed. Pharmatides is to be Secretary. The new synod corresponds with the minister of worship and public instruction.

France.—On Sabbath evening last, our citizens were favored with an address from the Rev. Mr. Proudfit, who appeared on behalf of the Evangelical Society of Geneva, in Switzerland, and the French Committee in New-York, formed about a year ago for the purpose of aiding the Evangelical Christians of France in promoting the Gospel in that country. Many important statements were made by Mr. P., and a collection taken up for the object, amounting to something over a hundred dollars. We shall not attempt to give an account of the various plans adopted by a small band of believers to promote the interests of true religion in that papal and infidel country; but there was one object presented by Mr. P. which we cannot pass over in silence, and which promises to hold an important agency in advancing the Redeemer's kingdom. We allude to the establishment of a seminary for the education of ministers.

According to the Code Napoleon, all the clergy of France are required to be educated in one of the French universities; and there are also three schools of divinity established by the State, in which they are in like manner required to obtain their theological education. One of those seminaries is at Geneva, one at Strasbourg, and one at Montauban, and they are all decidedly under Unitarian influence, and opposed to Evangelical religion. In this state of things, the Evangelical Society of Geneva have established a new school of divinity, and appointed four eminent divines as professors, and made their appeal to Christians in England and the United States, to aid them by their prayers and efforts.

But it is inquired how students from this seminary can gain admittance to the churches in France, under the regulation mentioned above. This is, indeed, a serious difficulty, but one which the Society hope will be obviated ere long by the progress of light and freedom. As it is, however, there is nothing to prevent students from the new seminary from being ordained, and filling any place which they please, unpaid by the government. Important situations of this description are daily opening, and vast fields presenting for cultivation by faithful laborers.—*Religious Intelligencer.*

Lawful Marriages.—Judge Thatcher, of Boston, has expressed himself thus, in a late charge to a grand jury:

"The law regulating marriages is most abused by clergymen marrying parties without being regularly ordained ministers. In this city, the error was doubtless often committed. The law was, that every minister must be settled over a known parish, and the marriage must be performed within his own parish in order to render it legal. The minister without these requisites, who performed the ceremony, did it illegally, and it was void in law."

Yet, according to the common law of England, any marriage covenant between competent persons, fully proved, would not be *void*, but *valid;* even though not solemnized according to statute. A marriage may be *illegal*, that is not conformable to statute law; and yet a lawful marriage according to common law.

The only use of legally prescribing that marriage contracts shall be formed in the presence of ministers of the Gospel, justices of the peace, mayors, and aldermen, is, that a faithful record may be made and preserved; and that marriages should not take place clandestinely. There ought to be kept, in our opinion, in each county, some public registry of marriages; which should retain quarterly returns from all persons legally authorized to solemnize them. All marriages also should be at the hazard of the parties married, and not of the public officer who takes cognizance of the union formed and records the same. In Pennsylvania our laws on this subject are worse than useless.

Lancasterian Schools in Turkey.—We copy from the Evening Star the following interesting extract of a letter to a gentleman in this city, dated Constantinople, Sept. 13th. The eagerness of the Turks for instruction, here spoken of, is a new thing under the sun; and when taken in connexion with the similar spirit of improvement which prevails in Egypt, augurs well for the speedy introduction of Christianity into those strong holds of the false prophet.

"You will doubtless be surprised to hear, that the Turks are now introducing the *Lancasterian system of instruction* among themselves. Two such schools are already in successful operation in the barracks of *Dotma Bakche* and *Scutari*, embracing nearly seven hundred youths between twelve and twenty years of age; and for several weeks we and some of our helpers have been constantly engaged in assisting to prepare cards, lessons, translations, charts, &c. The *Osmanlies* are so inexperienced, that they suppose we can make books, as it were, by magic; and wonder that we cannot prepare a large geography for them in eight or ten days, just as well as not; and they *goad* and *drive* us because we cannot produce books fast enough for them. Pray come and help us. They are much pleased with those views of the City of New-York and its environs, which you had the kindness to send us, and they wish to copy them, as well as any others that may have since been published. They wish also for the largest and best maps and charts of those countries which can be found, no matter in what language, as they copy them, and write the names in Turkish. Now is the time to give a new impression to the character of this singular people; and I do hope that the good people at home will not be backward in furnishing all the means possible for such an object."—*New-York Observer.*

A new Gigantic Telescope.—A great work has just been completed, in all its essential parts, in Utzchneider's manufactory of optical instruments at Munich. It is a gigantic telescope, on Frauenhofer's principle, of fifteen Paris feet focal distance, and an aperture of 10 inches and a half. It surpasses in size and power the largest telescopes made in the life-time of the illustrious Frauenhofer. It has been tried with the greatest strictness by the professors of astronomy in the University of Munich, and declared to be a perfect master-piece. The clearness and distinctness of a heavenly body seen through it, is to that of the Dorpat telescope made by Frauenhofer, of 13 feet focal distance, and 9 inches aperture, as 21 to 18, and the intensity of the light as 136 to 100. It magnifies far above 1000 times, and the ordinary expression of bringing an object nearer may be literally applied,—thus when Saturn, at its smallest distance from the earth, is 165,000,000 of geographical miles distant, it seems, when magnified 816 times by this telescope, to have approached to the distance of 202,000 geographical miles; and the moon, at her smallest distance from the earth, seems, when magnified in the same manner, to have approached within 68 geographical miles, which is but little more than the distance in a direct line from Athens to Constantinople.—*Nuremberg Correspondent.*

Marshpee Indians.—The Rev. William Apes an Indian, and the minister of the Marshpee tribe, delivered a discourse in the Baptist meeting house in this town, says the Worcester (Mass.) Ægis, one evening last week, on the civil and religious rights of the Indians. The tribe now consists of about 500, and the object of the address was to awaken public sentiment to the expediency of a measure, which will be proposed to the Legislature at its coming session, to extend to the Indians the right of becoming citizens of the Commonwealth, in the same form as foreigners are naturalized. The condition of the Marshpee Indians is said to be improving, especially since the formation of a temperance society among them.

Wilberforce Memorial.—We understand that at a meeting of the Committee, held on Monday, in the City of York, it was the unanimous opinion of those present, that the erection and maintenance of an asylum for the blind, would be the best mode of perpetuating the memory of the virtues and talents of the late William Wilberforce, Esq.—*Sheffield Courant.*

The Rev. William Stockton was elected chaplain to the House of Representatives, and the Rev. Mr. Hatch, chaplain to the Senate of the United States.—*Advocate.*

In the Report of the Secretary of War we notice with pleasure, the direction by the President of the United States, to *discontinue all parades on Sunday, in order that that day may be exclusively devoted to the purposes of instruction and improvement.*—Advocate.

Methodist Church.—From the general Minutes, which are just issued, we learn that the increase of members last year, in the United States, is 71,178, travelling preachers 175. The increase in Great Britain and Ireland, and their foreign work, was about 30,000. So that the increase of Wesleyan Methodists throughout the world, last year, is about 100,000.

The Rev. Mr. Roberts, of Bristol, England, in his visits to prisons in that country, from time to time, has fallen in with many convicts under sentence of death. In 167 instances he inquired of the malefactor whether he had ever witnessed an execution? It turned out that no fewer than 165 out of these 167 condemned offenders had been *spectators in the crowd* upon these melancholy occasions, which the legislature designed to operate as warnings to the profligate. So much for the "efficacy of sanguinary examples" in deterring from crime!

Mussulman Graduate.—A young Mussulman born at Cairo, one of the Egyptians sent to France by Mehemet Ali, has lately received a diploma as Doctor in Medicine. The young man is of an olive complexion—speaks pure French, though with a foreign accent—and is the first Mussulman who has received a diploma in Europe since the revival of letters in the West.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

The stated Quarterly Sermon in behalf of this Society will be preached next Sunday evening, Dec. 29th, 1833, at the Mission Church of the Holy Evangelists, Vandewater-street. Services to commence at 7 o'clock. Episcopalians and the friends of the Mission are respectfully invited to attend. A collection will be made in behalf of the funds of the Society.

By order,
Wm. R. Wadsworth, *Secretary,*
P. E. F. McDonald, *Assistant Sec'y.*
New-York, Dec. 24, 1833.

Calendar.

December 29.—1st Sunday after Christmas.
January 1.—Circumcision.
——— 5.—2d Sunday after Christmas.
——— 6.—Epiphany.
——— 12.—1st Sunday after Epiphany.
——— 19.—2d Sunday after Epiphany.
——— 25.—Conversion of St. Paul.
——— 26.—Septuagesima Sunday.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1833.	*Education Disposable Fund.*	
Dec. 4.	A donation from Peter G. Stuyvesant, Esq.,	$100 00
	Missionary Disposable Fund.	
Dec. 19.	From the Ladies' Benevolent Society of Christ Church, Cooperstown,	$10 00
20.	From the Female Missionary Society of St. John's Church, Yonkers,	100 00
26.	From the Female Missionary and Education Society of St. Luke's Church, New-York,	230 00
		$440 00

Benjamin M. Brown, *Treasurer,*
At the Butchers' and Drovers' Bank,
December 26. No. 128 Bowery.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of St. Stephen's Church, being the contributions of that congregation, in addition to $400 acknowledged in the Churchman of 7th inst.		$100 00
By the Committee of the Church of the Ascension—		
From Mr. U. ———,	$5 00	
" Mrs. Valentine,	5 00	
" Mr. Otis,	20 00	
		$130 00

L. Phillips, *Treasurer,*
No. 54 Wall street.

New-York, Dec. 24, 1833.

The Subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *Fifty-four dollars and twenty-five cents*, being the amount of a collection in *St. Luke's Church*, on Sunday evening last, after sermon by the Rev. Francis H. Cuning, the agent of the Union, and which has been passed to the credit of the *Stereotype Fund* of the Institution.

Floyd Smith,
No. 12 Maiden Lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 26th, from the following persons, viz;—

Rev. B. C. C. Parker—James Parker—Agur Wells—Wm. Rice—Rev. B. C. C. Parker, *with remit*—Rev. J. P. F. Clarke, *with remit*—G. Carr, Grundy—G. Morris, *with remit*—Rev. Samuel Fuller—Postmaster, Skaneateles—Postmaster, Hartford—John F. Ernst—Rev. B. Hutchins—Wm. Little.

Received by the General Protestant Episcopal Sunday School Union.

H. J. Redfield, Le Roy—Rev. J. C. Rudd, D. D., Auburn—C. Stimpson, Boston—J. Lee, Ballstown—George, Latimer & Co., Philadelphia—E. C. Delavan, Albany—Rev. J. C. Cochran, Lunenburgh, Nova Scotia.

BRIGHT BEAMS OF LIGHT.

Just published, by the New-York Protestant Episcopal Press, No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

CHRISTMAS AND NEW-YEAR'S GIFTS.

Religious Books, bound in an ornamental style, suitable for Christmas and New-Year's gifts, may be had at the Depository of the Press, No. 46 Lumber-street. Among them are the following:—

Bibles, elegantly bound of various sizes.
Prayer Books, in great variety of size and binding.
Octavo, elegantly gilt and neatly ornamented.
Duodecimo. The standard book.
Eighteenmo, (the most common size.)
Pocket size, (32mo.) a new edition, very neat and legible, and well suited for a present to the young.
To Sunday School Teachers, and others, taking several copies, this last denomination, in a neat binding, will be put at 38 cents.
Devotional Sonnets, on the most striking texts in the Gospel of St. Matthew and St. Mark, designed as a religious annual, elegantly printed, and in various ornamental bindings.
The Communicant's Companion, (pocket size,) first American edition
The M'Ellen Tracts, bound in one neat volume.
The History of a Pocket Prayer Book, elegantly bound.
A Memoir of the Rev. Edmund D. Griffin, by the Rev. Dr. McVickar.
New Psalms and Hymns—8vo, 12mo, 18mo, 32mo, in various bindings.
The Church and her Holy Seasons Vindicated, a Sermon, by B. Dorr, A. M., Rector of Trinity Church, Utica.

BOOKS
FOR CHRISTMAS AND NEW-YEAR'S PRESENTS,
May be found at the *Sunday School Depository*, 46 Lumber-street.

TRACTS IN PASTORAL THEOLOGY.

CHRISTIAN PREACHING DELINEATED.

Just published, and for sale at the New-York Protestant Episcopal Press, 46 Lumber-street, price 25 cents,—Christian Preaching Delineated; in a Letter from Alexander Knox, Esq., to the Rev. John Jebb, now the Lord Bishop of Limerick: with occasional Notes. Being No. 1 of Tracts in Pastoral Theology.

For the Churchman.

The Departed.

"Ah me! where roves my fancy! what kind dreams
Crowd with sweet violence on my waking mind!
Perhaps illusions all! * * *
* * * * * * Perhaps they sing
To some new golden harp the almighty deeds,
The names, the honors of their Saviour God,
His cross, his grave, his victory and his crown:
O could I imitate th' exalted notes
And mortal ears could bear them!——" *Watts.*

The sun to his ocean rest has pass'd,
The gleamings of twilight are fading fast,
And the stars shine out from the eastern sky,
And the soft breeze of even is murmuring by;
And thoughts of hopes of fond affection fled
Mingle with thoughts of the absent and dead.
Spirits of the departed! where are ye?
Are ye watching as guardians around me?
Or hymn ye with seraphs your Saviour's love?
Have ye your home with the holy above?
Do ye reign with the "perfect just" on high?
Do ye taste of pleasures that cannot die?
Are ye free from grief? Are ye free from tears?
Are ye free from sin? Are ye free from fears?
Is your portion of bliss without alloy?
Is your home in the heavens? Is God your joy?
O say, if ye are allow'd to declare
The wonders of light that circle you there.
Ye are silent! 'T is well. Ye should not tell
Of the glorious mansions where now ye dwell.
We are children of earth. We cannot know
Of the "rivers of God" that round you flow.
Our senses are weak, they cannot ascend
To the temple of light in which ye bend.
No! eye hath not seen, heart cannot conceive
Of the "crown laid up" for the just who believe.
But O! in the great and terrible day,
When the sun and the stars shall pass away,
When the throne is set, and the trumpet's sound
Shall summon the nations of earth around,
And the righteous receive their bright reward,
And joy in the love of the gracious Lord,
May I enter with you the promised "rest,"
The sabbath of heaven, the home of the blest.
Rest ye, beloved ones, in your low damp bed!
Sleep on in your silence, ye faithful dead!

S. D. L.

DOCTRINAL.

From the Protestant Episcopalian.

TRANSUBSTANTIATION;

Not found in the Apostolical Fathers.

(*Continued from p.* 576.)

f. The sixth epistle of Ignatius is to the Church at Smyrna. It contains several allusions to the eucharist, one of which is sometimes made prominent in the argument for transubstantiation.

1. "Let that eucharist ευχαριστια be looked upon as well established, which is either offered by the bishop, or by him to whom the bishop has given his consent." (*c.* 8.)

2. "It is not lawful without the bishop, neither to baptize nor to celebrate the holy communion" αγαπην. (*do.*)

3. "They abstain from the eucharist, and from the public offices; [or prayers;] because they confess not the eucharist ευχαριστιαν to be the *flesh* σαρκα of our Saviour Jesus Christ; which suffered for our sins, and which the Father of his goodness raised again from the dead. And for this cause contradicting the gift of God, they die in their disputes: but much better would it be for them to receive it αγαπαν, that they might one day rise through it. It will therefore become you to abstain from such persons; and not to speak with them, neither in private nor in public. But to hearken to the prophets, and especially to the Gospel, in which both Christ's passion is manifested unto us, and his resurrection perfectly declared." (*c.* 7.)

The first and second of these extracts have no reference to the question before us.

The third passage is the one appealed to by the Romanist—and on a superficial inspection it seems to declare in his favor. But a little investigation will show that it comes far short of avowing the doctrine of transubstantiation. Ignatius asserts the eucharist to be the "flesh" of Christ—this we all believe, Protestants and Romanists, though we interpret the word flesh differently. Ignatius further declares that the flesh of Christ "suffered for our sins, and was raised from the dead"—this also is believed by both Protestants and Romanists, though it was not believed by some called Christians in that early age, to rebuke whom was the object of Ignatius in this passage, as we shall presently show. But the Romanist will yet further allege, that the fair construction of the passage will show that Ignatius regarded the eucharist as *the* flesh of Christ "which suffered for our sins, and which the Father raised again from the dead;"—this also we may admit, for there is no other flesh of Christ but that which died and was raised again—and, believing the eucharist to be Christ's flesh, we of course believe it to be, in the due sense, *that* flesh.[*] There is nothing, therefore, in the passage at all inconsistent with the Protestant doctrine of the eucharist. But it may be objected to us, that this language of Ignatius is uncommon, and must mean something that requires a fuller explanation. It *had* a further meaning, we reply, but none that has a bearing on the question of transubstantiation. It was a censure of the strange opinion—then held by many, and adverted to several times in this epistle, as it is also in the close of the passage extracted—that Christ had not a real body, but only the appearance of one—the species of human flesh and blood, without their substance—and therefore that his crucifixion was not a real, but only a seeming death, and of course not a real sacrifice for sin—there was also, it followed, no real resurrection of Christ. This heresy struck at the root of Christianity. It made also a nullity of the eucharist, as a memorial of the death of Jesus—for if there never was such a death, that rite was but the memorial of a fiction. Such a notion made void the sacrament under every explanation of it—as a memorial of the fact of Christ's death—as a memorial of the sacrifice made by his death—as a feast on emblems of the flesh and blood, themselves called the flesh and blood of the Victim slain—as a feast on the real flesh and blood with the real bread and wine—as a feast on the "real, true and substantial" flesh and blood of the Victim, taking the place of the bread and wine. These heretics would of course "abstain from the eucharist" whichever of these five constructions were put upon it—and hence it is gratuitous to allege, that it was the doctrine of transubstantiation that kept them away. Gratuitous also it is to allege that, when "they confessed not the eucharist to be the *flesh* of Christ which suffered for our sins, and was raised," they meant to deny the doctrine of transubstantiation—for their denial is equally applicable to the doctrine of consubstantiation—and equally applicable to the doctrine that the bread and wine are emblems of the flesh and blood sacrificed for us, and raised again from death. The passage then decides not which of these three interpretations shall have preference. And we are thus left to the general argument whether the word "flesh," in its reference to the eucharist, must be interpreted literally—which argument we have sufficiently developed in some of the preceding pages of this article.

g. The epistle of Ignatius to Polycarp is the seventh and last of the writings of this father. It contains no allusion to the eucharist.

Ignatius speaks of the "commands εντολαις of Christ," and the "rules of Christianity" χριστιανισμον—both expressions probably include the duty of participating in the eucharist; but they afford no matter for our present argument.

4. In the epistle of Barnabas we can find scarcely a single clear reference to the eucharistic ordinance. Possibly there may be some that have escaped us, in his mystical teachings and interpretations. But we believe the following are all it contains.

1. "Wherefore, it will behoove us, as he has spoken, to come more holily, and nearer to his *altar*" *honestius et altius accedere ad aram illius.* (*c.* 1.)

2. "But how does he dwell in us? The word of his faith, the calling of his promise, the wisdom of his righteous judgments, the *commands* εντολαι of his doctrine; he himself prophecies within us, he himself dwelleth in us . . . . . . by this means he has brought us to be an incorruptible temple." (*c.* 16.)

3. "Thou shalt not neglect any of the *commands* εντολας of the Lord." (*c.* 19.)

It is possible that neither of these passages refers to the eucharist. None of them throw any light on the question of transubstantiation.

5. With the Shepherd of Hermas we finish our search for evidence in the apostolical fathers; it contains much useful instruction given by various imaginary persons, and in allegorical scenes, as in Bunyan's Pilgrim's Progress. We find in it several passages to extract, some of which may allude to the eucharistic sacrament, among other religious duties or privileges.

1. . . . . "if so be that they shall keep the *commandments* [*legitima*] of God, which they have received with great faith." (*Vis.* 1. *c.* 3.)

2. "Howbeit the *gifts* [*dona*] and promises belong to both, to them on the right, [those who suffer for the name of God,] and to those on the left hand." (*Vis.* 3. *c.* 2.)

3. "Wherefore when the whole building of the tower shall be finished, they shall all *feast* together beside the tower, and shall glorify God, because the structure of the tower is finished." (*Vis.* 3. *c.* 4.)

4. "For if thou shalt be patient, the Holy Spirit [angel] which dwelleth in thee shall be pure, and not be darkened by any evil spirit; but being full of joy shall be enlarged, and *feast* in [or with] the body [*in vase* or *cum vase*] in which it dwells, and serve the Lord with joy, and in great peace." (*Com.* 5. *c.* 1.)

5. "Not long after this, the master of the family calling together his friends, sent from his supper several kinds of food to that servant. Which when he had received, he took so much of them as was sufficient for himself, and divided the rest among his fellow-servants"—"the servant is the Son of God"—"the food which he sent him from his supper are the *commands* [*mandata*] which he gave to his people by his Son." (*Sim.* 5. *c.* 4.)

6. "If therefore thou shalt thus accomplish thy fast as I command thee, thy *sacrifice* [*hostia*] shall be acceptable unto the Lord, and thy fast shall be written in his book." (*Sim.* 5. *c.* 3.)

Allowing these passages, or some of them, to refer to the eucharist, it yet is clear that they afford no argument in regard to transubstantiation.

In this place, however, it may be proper to notice the word "sacrifice" in the last extract, and the word "altar" associated with the eucharist in some of the passages we have cited from the other fathers—as the Romanist includes these expressions in his arguments for the "true, real, substantial" change of the bread and wine.

The word "sacrifice" is *hostia* in the translation of Hermas—for the original is lost—and θυσια in the quotation from Antiochus which accompanies the passage in the edition of Cotelerius. The word *hostia* means a sacrifice generally; and so does θυσια. How extensively such language is applied will appear from the use of the word θυσια in the New Testament. It is applied to heathen sacrifices, (Luke xiii. 1. Acts vii. 41,) to Jewish sacrifices, (Luke ii. 24. 1 Cor. x. 18. Heb. v. 1; vii. 27,) and to the sacrifice of Christ, (Eph. v. 2. Heb. ix. 26; x. 12)—to the gifts sent to St. Paul, to praise and alms, and to the religious acts generally of Christians, (Phil. iv. 18. Heb. xiii. 15, 16. 1 Pet. ii. 5)—also to the "bodies" of Christians "presented holy and acceptable unto God," (Rom. xii. 1); nowhere is the word applied distinctively to the eucharist. Now, of these several meanings, the one which agrees best with the passage from Hermas is the last, that of "presenting the body a living sacrifice, holy, and acceptable unto God;" for the subject is fasting, which relates primarily to the body; and the phraseology there used is similar to this, "thy sacrifice shall be acceptable unto the Lord:" none of the other meanings of the word is so probably intended here as this.[*] Such being the case there is *not one* example, we believe, in the apostolical fathers, of the application of the word "sacrifice" θυσια to the eucharistic sacrament. Or, if this be deemed its application here, it does not follow that a propitiatory sacrifice for sin was meant; for we have shown that the religions services generally of Christians are "sacrifices." Nay more; *were* the eucharist a sacrifice proper, which, however, it is not, there still would be no more necessity to regard the thing sacrificed or offered as the actual body and blood of Christ, than to suppose that the ancient victims were changed into those actual substances. The ancient victims *represented* the body and blood of the Messiah, in virtue of a divine appointment; and in virtue of a similar appointment, bread and wine might so *represent* his body and blood as to be a victim under the Christian dispensation, and thus be a sacrifice in as high a sense as were animals under the previous dispensations. In mere appointment stood the whole sacrificial character of the one, and mere appointment could communicate the same character to the other. We see not sufficient authority to make the eucharist a sacrifice proper, nay, we hold the doctrine to be contrary to Scripture. But were it such, the foregoing remarks show that the bread and wine would be sufficient for the purpose without transubstantiation.

The word "altar," however, is connected with the eucharist in several of our extracts, and the same word, θυσιαστηριον, is probably connected with it in one passage of the New Testament—"We have an altar, whereof they have no right to eat which serve the tabernacle." (Heb. xiii. 10.) Well, says the Romanist, an altar implies a sacrifice—of course, replies the Protestant. It implies a sacrifice constantly *offering*, says the Romanist—not in this passage of Scripture, replies the Protestant, but only a sacrifice *offered*, and the offerers "eating" of it. A strange kind of altar, objects the Romanist, to lose its victim supply!—by no means, rejoins the Protestant, for every altar, after a given victim was offered on it, lost its faculty of being the instrument for the sacrifice of *that* victim—neither could *that* victim be sacrificed again, for that would imply that it could be taken back from God after being devoted to him, and then, as human property, be devoted to him a second time. These propositions are incontrovertible, as they flow from the nature of sacrifice. And hence it follows that when Christ was "once offered" he could not be offered again on any altar. In short, the sum total of the scriptural evidence on this point, is merely this—and the evidence of the apostolical fathers, if by implication they afford any beyond the mere word "altar," is to the same effect—that the altar remains, under the Christian dispensation, only in regard to altar *food.* Those who "eat of the sacrifice are partakers of the *altar*"—or, as the Apostle adds, applying the principle to Christians, "are partakers of the Lord's *table*"—the table *being* the altar, for the purpose of "eating" the sacrifice, though not for the purpose of offering it up—just as "the table of devils" or idols was the sacrificial table or altar, in the same sense among the Heathen. (1 Cor. x. 18–21.)

The eucharist then is not a sacrifice of Christ, but a feast on him, as a victim already sacrificed—his "body and blood" being represented by emblems appointed by himself, and by himself called by those holy names. In this sense it is that "the *bread* which we break is the communion of the body of Christ, and the cup [of wine] which we bless is the communion of the blood of Christ."

Should the word "priest," as applied to the Christian ministry, be added to the argument of the Romanist in favor of a proper sacrifice in the eucharist—we acknowledge that in two passages of the apostolical fathers, and in no more, as far as we recollect, this word *may* be so applied.[*] We agree also that the ministry appointed by Christ is rightly called a priesthood—the ministry of any religion is the priesthood of that religion. But we deny that a priest is necessarily a sacrificer of victims—for a high priest was "ordained for men in things [generally] pertaining to God" τα προς τον Θεον—and he offered "*both* gifts and sacrifices for sin." *All* these functions were priestly, and the cessation of one of them does not destroy the sacerdotal character of the rest. Offering to God his "gifts and creatures of bread and wine" is the act of a priest—so is the previous consecration of them—so are other duties of the Christian ministry. But sacrifice proper ceased with the "one offering" of Christ, by which he "perfected for ever them that are sanctified."

We have now, we believe, noticed *every* passage and expression in the apostolical fathers that relates clearly to the eucharist, and that can even plausibly be adduced by the Romanist for the doctrine of transubstantiation—and we have no hesitation in declaring, that that doctrine is *not found* in the writings commonly ascribed to those venerable men. How improbable, had the doctrine been then known, that it should not appear in these writings! A Christian priest performs what Christ himself did, he offers up very Christ to the Father, in a real sacrifice—the substance of the bread and wine is extinguished on the altar, and the literal substance of the Redeemer's flesh and blood takes its place, Christ entire and complete, while yet four of the five senses attest that the bread and wine remains;—it is probably the greatest miracle alleged in any religion under the sun—and yet these apostolical men, writing on almost every subject connected with Christianity, declare it not! Is not their silence almost as marvellous as the doctrine itself, if that doctrine were known to them? Ω.

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[*] Those who will examine the Greek will see that we have made a large concession in this passage of Ignatius—δια το μη ομολογειν την ευχαριστιαν σαρκα ειναι του σωτηρος ημων Ιησου Χριστου, ΤΗΝ υπερ αμαρτιων ημων παθουσαν, ην τη χρηστοτητι ο πατηρ ηγειρεν. The word την, on which the argument of the Romanist must be built, is the mere article, not the relative pronoun. It makes only a grammatical reference to σαρκα. The pronoun ην comes in *sub numine*, under the construction of the preceding article. The old Latin is to the same effect, '*Propter non confiteri eucharistiam carnem esse Salvatoris nostri* Jesu Christi *pro peccatis nostris passam, quam benignitate Pater resuscitavit.*'

[*] The word "altar" is applied in the same sense to faithful widows, by Polycarp, *c.* 4.

[*] Cotelerius speaks of the clearer of the two with no greater certainty. See his notes on *Clem. Ep.* 1. *c.* 40, and *Ignat. ad Phil. c.* 9.

COLLECTIONS FOR THE GENERAL THEOLOGICAL SEMINARY.

Since the rising of the Convention I have received the following communication from the Treasurer of the General Theological Seminary:—

Collections made for the Seminary in pursuance of Resolutions passed at the New-York State Convention of 1832.

By the Rev. Dr. McVickar, Agent, viz.		
St. Stephen's Church, City of New-York, -	$28 70	
Ascension " -	94 37	
Trinity " -	156 91	
Grace " -	260 56	
St. Paul's " -	109 75	
St. John's " -	75 50	
St. Mark's " -	27 26	
St. George's " -	62 69	
Zion " -	23 07	
Christ " -	33 21	
St. Luke's " -	41 32	
St. Thomas' " Association, - -	100 00	
St. Ann's " Brooklyn, - - -	101 32	
		$1114 66
By the Rev. Isaac Peck:—		
A collection in St. Paul's Church, Troy, -		66 10
By the Rev. Benjamin Dorr, Agent:—		
A collection at Utica,	33 05	
New-Hartford, -	6 35	
Rome, - - -	7 37	
Oriskany, - -	2 20	
	48 97	
Deduct necessary travelling expenses,	2 97	
		46 00
A Collection in New-Berlin	14 00	
Sherburne, - -	3 00	
Butternuts, - -	14 00	
	31 00	
Deduct necessary travelling expenses,	9 00	
		22 00
By the Rev. H. J. Whitehouse, Agent:—		
From a Gentleman in Livingston county, -	2 00	
A collection in St. John's Church, Canandaigua,	45 00	
Calvary Church, Homer, Cortlandt Co.	8 00	
Zion Church, Palmyra, Wayne county,	9 63	
St. Paul's Church, Rochester, - -	8 00	
St. Luke's Church, Rochester, - -	70 70	
St. James' Church, Skaneateles, - -	5 00	
		148 33
By the Rev. Samuel R. Johnson, Agent:—		
A collection in Christ Church, Rye, - - -	28 50	
Christ Church, Hudson,	14 32	
St. Luke's Church, Catskill, - - -	13 35	
Trinity Church, Athens,	4 00	
Christ Church, Greenville,	3 00	
St. Paul's Church, Durham,	3 00	
Trinity Church, Windham,	10 00	
From Miss C. Hine, Cairo,	1 00	
Christ Church, Poughkeepsie, - -	13 62	
St. James' Church, Hyde Park, - - -	70 00	
St. James' Church, Goshen,	25 00	
St. John's Church, Monticello, - -	5 00	
St. Matthew's Church, Bedford, - -	3 00	
Trinity Church, New Rochelle, - - -	2 25	
St. John's Church, Yonkers, - - -	43 00	
Cash, - - - -	1 46	
Additional contribution from Trinity Church, New Rochelle, - - -	5 00	
St. Paul's Church, East Chester, - -	2 00	
		247 50
A collection in St. Paul's Church, Brownville, Jefferson county, -		5 16
St. Mark's Church, Le Roy, -		17 22
By the Rev. Wm. Shelton, Agent, viz.		
A collection in Fredonia, Chatauque, - -	4 25	
Mayville, - - -	9 00	
St. Paul's Church, Buffalo,	30 00	
Batavia, - - -	23 00	
Medina, Orleans county,	8 00	
Angelica, Alleghany Co.	6 00	
		80 25
A collection in St. Peter's Chapel, New-York, - - -		18 37
St. James' Church, New-Town, Long Island, by the Rev. George A. Shelton, - -		5 31
Christ Church, Binghamton, by the Rev. Hiram Adams -		3 00
By the Rev. A. S. Hollister, a collection in Trinity Church, Fayetteville, Onondaga county, - -		4 00
Christ Church, Manlius, Onondaga county, - - - - -		2 63
By the Rev. Wm. Staunton, Agent, in the room of the Rev. H. J. Whitehouse, who was compelled, by ill health, to go abroad, viz.		
St. Paul's Church, Syracuse, - -	3 50	
Christ Church, Manlius,	6 38	
St. Peter's Church, Auburn, - - -	10 59	
Trinity Church, Penfield,	2 70	
Trinity Church, Seneca Falls, - - -	2 29	
Trinity Church, Geneva,	4 27	
Christ Church, Oswego,	11 31	
St. Peter's Church, Dansville, - -	4 50	
St. Thomas' Church, Bath,	6 07	
St. James' Church, Hammond's Port, -	5 18	
Trinity Church, Elmira,	4 43	
	61 22	
Deduct travelling expenses, - -	25 22	
		36 00
Total received up to the 24th October, 1833, - - - - -		$1816 53

Edward R. Jones, *Treasurer.*

It would be doing injustice to my own feelings were I not to express my sensibility to the readiness with which the Diocese responded to the call of the Convention in behalf of the General Seminary, and with which my brethren, the agents, accepted their appointments, and discharged their duties. It will be perceived that the resolution of the last Convention on the subject provides for continued operation until the deficiency in the funds of the Seminary shall be made up, by a proportioned accession to its capital. That not being yet the case, an appointment will soon be made of other agents to serve during the present year. I am happy to say that there is every thing in the present state and prospects of the Seminary, to encourage my clerical and lay brethren of the Diocese to increased efforts in its behalf. An accession, more than twice as large as in any former year, has been just made to the number of its students, eleven of whom are of this Diocese, making the whole number of students from this Diocese twenty-one. The Alumni of the Seminary, in their several spheres of duty, are producing daily increasing conviction of its peculiar adaptation to the supply, so greatly needed, of well qualified, devoted, and efficient clergymen.

It ought also to be added, that the great increase in the number of the students has rendered the accommodations in the Seminary building insufficient. The Trustees are therefore compelled to encounter the expense of procuring accommodations for a number in private houses in the vicinity.

I will venture to express the hope that, from all these considerations, the Diocese of New-York will be encouraged to renewed and increased efforts in a cause so intimately connected with all that should be held most dear to the Christian and the Churchman.

Benjamin T. Onderdonk.

VARIETIES.

ANECDOTE OF GEORGE IV.

A few years ago when George IV. visited Ireland, he remained some time in Dublin, its capital. As it was expected that he would attend divine service, an eminent clergyman was appointed to preach before him. When the time approached, the clergyman fell sick, and it became necessary to appoint another to perform that duty. Dr. Magee, author of a work on the Atonement, being in Dublin, he was solicited to preach before his Majesty. He accepted the invitation. The Doctor was a warm, zealous Churchman, of enlightened views, and liberal evangelical sentiments. When the sabbath came, he read the prayers, ascended the pulpit, and gave out the following text, Acts xvi. 31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In this discourse he expatiated on the necessity of repentance, faith, and holiness. The command to believe—the object of faith, (the Lord Jesus Christ)—the character of him on whom we are called to believe—the importance of doing so for our own safety, and as an example to others, but particularly our own house; with the individual, local and national advantages of religion, were all eloquently and honestly presented to his Majesty, and his court, present on the occasion. After he had held forth the doctrine of justification by faith, he powerfully insisted on a change of heart, without which it was impossible for any individual to arrive at heaven. His boldness and earnestness surprised and alarmed the courtiers of his Majesty, who had not been accustomed to such plain dealing. All were looking for a reproof from the sovereign for the boldness of the preacher; but though his sermon was a subject of general conversation, his Majesty alone retained a total silence respecting it, never alluding to the circumstance for several months. During this time, the Archbishop of Armagh, Primate of Ireland, died, and Right Rev. Lord John Beresford, Archbishop of Dublin, was appointed to succeed him. The See of Dublin being in the gift of the Crown, a list of candidates were nominated to his Majesty, for each of whom powerful interest was made. Dr. Magee, not being a favorite on account of his evangelical sentiments, was neglected. When his Majesty proceeded to make the appointment, he inquired the name of the faithful, able and eloquent preacher who had delivered a discourse before him in Dublin. He was told it was Dr. Magee. "Then," said he, "the man that fears not to preach the whole truth before his King, shall be honored, and Dr. Magee shall be Archbishop of Dublin." After saying this he took his pen, and filled the blank in the deed of gift with Dr. Magee.—*Baptist Repository.*

SUNDAY SCHOOLS.

Next to the ministry of the Gospel, we know of scarcely any office more important than that of the Sunday School teacher. His object is to communicate divine truth, and to communicate it at that period of life in which the heart is most easily impressed and moulded. The first inquiry of almost every young convert is, "How may I do something to glorify God, and save souls?" Here is a safe and easy method. To every such inquirer we would say—There is probably no way in which *you*, in your present situation, can be so useful. Every week, during your whole lifetime you may be thus employed.

Some persons feel *above* this labor. They think it beneath their dignity. Of such we could almost say, they are above being the followers of Him who is meek and lowly of heart. The folly of such pride is equal to its wickedness. *Wisdom is the principal thing*—and the teacher is laboring to communicate it. Is this dishonorable? An angel would not think so. Angels have come upon less important messages.

To *teachers* we would say, strive after the conversion of your scholars. God can, and does convert the young. In answer to prayer, you may expect him to crown your labors. And to *parents* we would say, Sunday Schools are not intended to take your work out of your hands. Those parents who leave all to Sunday Schools, who do not see that their children prepare their lessons, and who neglect catechetical instruction, are plainly culpable. The parent's conduct is a more abiding and a more powerful influence than the weekly teaching of the school. With how great care should they therefore walk before their children, and indoctrinate them. These years cannot be recalled. The year has no second spring-tide. Neglect here is commonly felt through life. We would that it were within our power to impress this solemn truth upon every father and mother in the land. Train up a child in the way he should go, and when he is old he will not depart from it.

STATE OF RELIGION IN CHINA.

Canton, May 21, 1833.

Dear Sir,—Highly delighted at the receipt of the medicines which you had the kindness to send me, I offer you my most sincere thanks.

After having made three voyages, and being on the eve of a fourth, I rejoice in the prospect of seeing very soon a free communication with this mighty empire opened. There are at present no obstacles to the promulgation of the blessed Gospel in the maritime provinces. The jealousy of government has by repeated attempts been blunted, and the friendship of the natives has considerably increased. We have had many a severe contest with the crooked and detestable policy of the mandarins, but our relations are now such as to preclude the possibility of any serious collision. Still, however, furious edicts are fulminated against the "daring and deceitful barbarians, who like rats approach the coast," yet they harm us as little as the Papal bulls.

I anticipate with the most intense joy the final overthrow of the kingdom of Satan in China. Many a year will still elapse, many a hard struggle will still take place, but I am confident that the Almighty will carry on his great work. Do not consider me a visionary. I have witnessed facts which even exceeded my most sanguine expectations. The desire for becoming acquainted with our religion and science is truly great in the Shekeang and Keagnan provinces. Many thousand books have found, during this last voyage, their way to all the ports of the empire, and have been scattered thence into the interior. Having come in contact with many Chinese and Manchoo grandees, I am more convinced that we have nothing to expect from government, which is utterly devoid of all principle; but, on the other side, we have to expect every thing from *the people*, who form a glaring contrast with their rulers. Their kindness cannot be exceeded. It is now my intention to establish a hospital at Flangchoo, the capital of Chekeong. I have neither funds nor friends except well-wishers. At the same time it will be necessary to counteract the anti-national feelings of government by the press, and to impart science by the same means. It will not be very easy to gain a permanent footing, but as the emperor does not disapprove of my conduct, which has been repeatedly reported to him, I hope to succeed by the gracious interposition of Providence. Indeed I leave all to my God and Saviour, who has preserved me until this moment amid all dangers, and granted so free an entrance into this secluded nation.

Receive my sincerest thanks for the interest you have taken in my behalf, and tell those unknown friends who are ready to aid me, that till my last breath I shall live exclusively for China. Whenever the ice is broken, and free intercourse granted, we will witness the regeneration of the largest nation on the globe.

For all my undertakings I feel my utter helplessness, and remain prostrate before Him, who alone can carry on the work. May the Almighty bless you with his grace from on high.

Believe me to be, dear Sir,
Your thankful servant,
(Signed) Charles Gutzlaff.

N. Y. Observer.

THE MOTHER OF BARON CUVIER.

In Mrs. Lee's memoirs of this eminent naturalist is the subjoined testimony to the influence and care of his mother:

The cares of this excellent mother, during the extreme delicacy of his health, left an impression on M. Cuvier which was never effaced, even in his latest years; and amid the absorbing occupations of his active life, he cherished every circumstance connected with her memory; he loved to recall her kindnesses, and to dwell upon objects, however trifling, which reminded him of her. Among other things, he delighted in being surrounded by the flowers she had preferred, and whoever placed a bouquet of red stocks in his study or his room, was sure to be rewarded by his most affectionate thanks for bringing what he called "the favorite flower." But this well-judging parent did not confine her cares to his health alone; she devoted herself equally to the formation of his mind, and was another proof of the influence that a mother's early attentions frequently shed over the future career of her son. She guided him in his religious duties, taught him to read fluently at the age of four years, took him every morning to an elementary school, and although herself ignorant of Latin, so scrupulously made him repeat his lessons to her, that he was always better prepared with his tasks than any other boy at the school. She made him draw under her own inspection; and by constantly furnishing him with the best works on history and general literature, nurtured that passion for reading, that ardent desire for knowledge, which became the principal spring of his intellectual existence.—*S. S. Journal.*

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